

Or,  
A Treatise declaring the true vse of  
the Lords Supper.

Profitable for all *Communicants*, as a  
preservative against all profaness  
and sundry novell o-  
pinions.

*Macarius. Homil. 27.*

Offeritur in Ecclesia panis et vinum *ἀντίτυπον* carnem eius et sanguinis, et sumentes de visibili pane spiritualiter carnem Domini manducant.

LONDON

Printed by *Edw: Allde*, and are to be  
sold by *H: Rockett*, at his shop in the  
Poultry, vnder the Diall.

1609.

A  
Treatise for

the Lords Table

A Treatise describing the manner of  
the Lords upper

Providence for an Government, as a  
particular of the Lords  
and the Lords  
provident

Providence for an Government  
as a particular of the Lords  
and the Lords  
provident

Printed by Edw. Atkyns, and are to be  
sold by H. Kewell, in Shop in the  
Parish, under the Diall  
1669



TO THE RIGHT  
Noble and Honorable  
*Gentleman*, H E N R Y  
C A R E Y, Sonne & Heire to  
*the right Honorable Iohn*  
*Lord Hunsdon.*

S I R,

T Here are (you know) three different opinions, (wherein the *Christian World* is much distracted) concerning the presence of our *Lord* in the holy *Eucharist*; one orthodoxe and *ancient*, the other *newell* and vnwarantable.

The first teacheth that *Christ* is in his *Body* and *Blood* there present. *truly* and *really* in respect both of the *Signes* and of the *Communicants*. In respect of the *Signes* he is present, *essentially* relation; that is, not in regard of *place* and *Coexistence*, but *as in* *sacramentali*, by a *sacramental* reason or relation. In respect of the *Communicants*, his presence is not *corporal* or *local*, but *spiritual*, *really* presenting himselfe vnto all prepared persons, who by *faith* receiue and apply him to themselves: *Nam fide tangitur Christus, non corpore.*

Ambros.

The second is of *Italian Aichymists*, that  
A 2 imagine

## The Epistle

imagina corporall presence (though not visible  
*et per modum quantitatis*) by reason of a substantial  
 transmutation of the elements into the very bo-  
 dy & blood of Christ, after the recitation of the  
 words of consecration. But this opinion was first  
 forged upon the Anvil of their owne braines, &  
 at length determined of Innocentius the third,  
 by name of Transubstantiation in the Laterane  
 Councell 215. yeares after Christ. Neither is  
 it so new as naught, being directly contrary both  
 to Philosophy and Theologie. For first one and the  
 selfe-same body cannot occupy many distinct  
 places at one and the selfe-same instant. One  
 man cannot be *speculabilis* and *incom-  
 scriptibilis* in one Article at one time. And as Dama-  
 scenus truly speaketh, *in natura non est capax  
 of constant essential difference*. As for Mira-  
 cles, they be not (*virtuositas*) Against nature  
 but (*impossibilitas*) Above nature. Neither doth  
 God alwaies that which he can do, *ut ne possit  
 quod non vult* & *non vult quod non potest*. Secondly the heavens  
 do containe him: the scriptures name no other  
 place: neither can there be *inhabitable* of holy  
 writ, with a *perpetua* contradiction produced to  
 confirme their conceipt. The word (*Esti*) wher at  
 they stande betokens only a sacramental *Esti*, &  
 is as much as *betoken*, *Res a se habet*, *significat*, as  
 will be cleared by the due discussion of many  
 texts of Scripture. *in transactio legis locis, qui saluus  
 verus locis, sententia me in circumscriptis* Third-  
 ly, by this opinion a very Reprobate may receive  
 th

Act. 3. 21

## Dedicatory.

the Body of Christ. But S. *Augustine* truly saith  
*Nullos comedere corpus Christi mſicos, qui sunt*  
*in corpore Christi.* Besides that which entred in  
at the mouth, goeth downe into the belly, *Kai*  
*eis toſi apes para en trogetai.* But the body  
and blood of our Lord are no belly cheare, they  
enter not into the Belly, but into the Heart: ther-  
fore the Apostle saith that *Christ* doth dwell in  
our hearts by faith. And albeit the Fathers cal-  
led the Bread and Wine the Body and Blood of  
Christ, yet did they not meane that they were  
so proper by transubstantiation. But *analogi-*  
*ca;* by diuine ordination, through which they  
do become the *ſeales*, and *ſymbols* of the m. And  
to conclude, if this must needs be held for truth,  
what shall we thinke of *Gregory* the ſeauenth,  
who threw the *Eucharist*. (that is by their doct-  
rine *Chriſts* body) in a rage into the fire, because  
it did not anſwere to his questions? And what  
will they ſay to the death of Pope *Vittor*, and of  
\* *William* Archbiſh. op of *Yorke*, and of *Henry* of  
*Luccemburgh* the Emperour, all which were poi-  
ſoned, the two former with that, which was in  
the Chalice, and the third with the Hoſt, which  
a Monk had poiſoned. Heere, againſt all reaſon  
we ſee the Body and Blood of our Lord, made  
*Venens Vehicuſ;* and ſubiect to cruell enter-  
tainment. But our faith doth teach vs that he liueth  
in the heauens in al honor, happineſſe, maiesty,  
and glory.

The third opinion is theirs, that thinke the

A 3

Body

Mark. 7. 18

19

Ephe. 3. 17

1154.

## The Epistle

Body and Blood of Christ, is *in, With, Under,* or *about* the bread and wine. But our Saviour saith not, My body is *in, with, under* or *about* this bread: but he saith expressly *Thou* (that is, this bread) *is my body*. And if there were such a bodily presence, as is imagined, why should this holy feast be celebrated as a memoriall of him? Finally, this opinion giues him ἀσώματος σώμα a bodilesse body ouerturning the characteristickall and essentiall properties of a body, which are as inseperable from it, as heat from fire, moisture from water, and light from the sun. True it is that the faithfull receive Christ in the bread and wine, as a thing signified in the signe, (*unū et cō-entum in eminentie*) but not as gold in a bag, or as water in a pot. Thus a possession may be said to be giuen a man in a Deed or Writing, because the Deed doth assigne it to him, and not because the Possession doth exist *in, With, or About* the Deed.

Now the ready way for a man to discern the truth in this warfare and diuersity of opinions, is to seeke to God by prayer, to walke in humility and sincerity with feare and trembling, and not to be peruerse, turbulent: & contentio is for

Psal. 25. 24

The secret of the Lord is revealed to them, that feare him, and his covenants he sheweth vnderstanding. The froward is an abomination to him, but his secret is with the righteous.

Prover. 3. 32

To this end, but especially that we might be furthered and furnished to the lawfull and au-  
dible

## Dedicatory.

dable vse of this blessed *Sacrament*, and so may  
safely staile betwixt the *erroneous* doctrines of  
some, and the *profane practise* of others, as  
betweene two dangerous and almost ineuitable  
*Rocks*, I haue bene bold to publish this little  
booke, where in the nature and right vse there-  
of is succinctly and vvith perspicuity described.  
The successe vvherof I commend vnto the *Lord*,  
humbly desiring his *Majesty* to honor you with  
all noble vertues in this life, and to crowne  
you with eternall glory in the life to come.  
And thus not doubting of your kinde acceptance  
of this my boldnesse, I take my leaue, remaining  
cuer,

*At your honorable  
commaund  
In Christ,*

THOMAS TYKE.

Ἐπὶ ἐπιγραμματικόν.

ὅν μὲν σῶμα θεῷ σωτῆρος σῆμα τί θαῦμα  
ἥττονας εὐθίκῳ κῆνον ὀδοῦντι κινᾶειν;  
λαΐσμων θ' αἶμα πίειν ὀνύχεσσι τε σάρκα πείζειν  
ἀρπύιας. χόνδρε. Θυρία μὴ λατύν.  
Τί δέ μοι ἀμβροσίη, τί νέκταρ ἀμύμονα τ' ἔργα;  
δυσυχία δρῶμεν πλεῖστα γὰρ κάλα καλῶς.

N. T.

Δίστιχον H. Graij ad Authorem.

Edatur; Momi cur namq; Verebere dentes?  
Hic liber, a canibus, nil quod edatur, habet.

Eiusdem τετραστίχον ad Lectores.

Quæritis a Domino qualis conuiuiæ probetur?  
En vobis qualem finxerit iste liber.

Lotus eas, et lætus edas, g. atulq; recedas;  
Scilicet hos mores cælica mensa petit.

Ad Lectorem.

Christi Christi-colis conuiuiæ lauta parantur,  
Hic recte vt comedant pagina quæque docet.

Georgius Taylerus.

Errata.

Page 7. line 21. read him.  
Page 8. line. 21, read destroy.  
Page 19. line 1. read by.  
page 24. line 3. read to a. line 7. read Fifth.  
p. 91. l. 21. read list. p. 136. 5. read commended





1. Cor. 11. 28.

*Let a man therefore examine himselfe, and so let him eat of this bread, and drinke of this drinke.*

CHAP. I.



He holy Apostle  
Saint Paul having  
reprehended the  
Corinthians for sundry  
misdemeanors  
amongst them; one whereof was  
their disorderly receiuing of the  
Lords Supper; he doth in these  
words prescribe a remedy for the  
same.



same. For *correction* is not ynough without *direction*, and *reprehension* is defectiue without *instruction*. A kinde *Chirurgian* will not onely discover the wound, but apply the salve. A faithfull friend will not onely shew his friend his fault, or error, but he will also giue his best aduise vnto him, that he might see to correct and preuent it for the time to come. The office of a true teacher is as well to teach the truth, as to confute and refell falshoods: & as he must re-prooue and condemne euill manners, so should he also be carefull to shew what is *good* & how the euill may be preuented, & amended. We count him a bad *Guide*, that onely tels the *Travellers* of their wandring, and not of their way: and we iudge it the duty of a  
Maister-

*Maister-Mariner*, to shew his followers in the Arte of Nauigation, not onely syrts, & sands, & rocks, and the danger of them, but also the course to escape them: so a good Minister ought not only to shewe his people their finnes, and the daunger of them, but also the means to mend, & the way to performe their dueties, as G O D requireth. This *Paul* hath done.

The Doctrines followe,

Doct: 1.

**T**hat it is our duetic to search and  
so proone our selues before wee  
come to the Lords Table,

I wil here shew first, the reasons why we should make this triall: secondly, by what we ought to make it: thirdly, wherof it must be made: fourthly, how it ought

B

to be

to be done. The reasons that should moue vs to make this triall are many.

First, it is the expresse cōmandment of God, *Let a man examine him-selfe*. Now the will of God must bee the rule of our workes. What God biddeth, that must we bend our selues to do: And in his seruice wantes no solace. For as Paul saith (1. Cor. 7. 19.) *Circumcision is nothing, nor uncircumcision is nothing, but the keeping of Gods commandements*. And the Scripture further saith (Reuel. 22. 14.) *Blessed are they that doe his commandments, that their right may be in the tree of life, & may enter in through the gates into the Citie*: Now one of his Commandements is, that we doe examine our selues before we come to the Lords Table.

Second-

Secondly, another argument may be borrowed from the verse next before going, and next ensuing, and may be thus framed.

If he, that shall receiue this sacrament *vnworthily*, be *guiltie* of the body and blood of Christ, & shall eate and drink his *owne damnation*, then it behooueth euery man to search and examine how he stands, and in what manner he commeth: *this will all men graunt*. But he that receiueth this sacrament vnworthily, is *guiltie* of the body and blood of Christ (a heinous sinne) and eates & drinks his *owne damnation* (a fearefull punishment.) Therefore it behooueth all men to trye their standing, and to examine in what plight they come.

Thirdly, a wise man will not  
B 2 come

come to the banquet of an earthly Prince without some competent preparation; why then should any man presume to present himselfe in the presence of God and his Angels, and to come to the banquet of the great Prince of all the worlde, there to eat the flesh and drink the blood of his *only Sonne*, without due preparation, and fitting of himselfe, which cannot be without this search and examination.

Fourthly, as preparatiues are necessarie before phisicke for the body: so this examination prepares a way by Gods blessing for our right receiuing of those sacred elements, as the phisicke of our soules. For by it we shall knowe our estates, & discerne our harts: by it we shall knowe how to  
discerne

discerne the Lords body: and we shall perceiue the *loue of God* in Christ vnto vs, who ordained this Sacrament for the confirmation of our faith; & the *most entire affection of Christ* vnto vs, in that he gaue him-felse to a shamefull and cursed death to redeeme vs, being in bondage to *sinne* and *Sathan*, as the *Israelites* were to the *Egyptians*, and to *Pharoah* their King.

Fiftly, this examination will occasion in vs both thankfulnes, & greater heede and watchfulnes. Thankfulnes I say; for after examination, if a man perceiue his estate to be good, & that he cometh fitted and furnished in some competent measure, he is stirred vp to magnifye the Lord, who hath vouchsafed them this grace. If on the contrarye he finde him-

selfe wretched or vnfit, he hath occasion to praise the Lord, that gaue him grace to search and see his condition, and that hee hath winked (as it were) at his wickednes and vnpreparednes, and hath not dealt with him, as he hath deserued. And will it not also be an occasion of greater heed and vigilancy for the time to come? For euen as a man viewing and considering well by day, how dangerous a Bridge ouer some very deep water, he had safely passed in the darke, wilbe stricken with amazement, and wilbe made more careful thence-forward of his way; so when a man after examination of himselfe, shall perceiue what infinite danger by reason of his sins, he hath escaped through the mercie of the Lord, he shalbe prouoked



ked to admire the goodnes of god  
and to become more circumspect  
in the time to come.

Sixtly, we are bound to search  
and examine our selues at other  
times: & in truth we ought to doe  
it daily; for we sinne daily, and Sa-  
than siftes and shakes vs daily, and  
with the Sun we doe still either as-  
cend or descend, and with the salt  
waters continually either ebbe or  
flowe. Now if we ought to proue  
our selues at other times, how  
much more at this, when we are  
to conuerse and deale, not with  
mortall man but with God, and  
that more neerely, and in a moſte  
ſpeciall and weightie busiſſe?  
Men ſhould make the weightines  
of their affaires the *rule* of their  
care and labour.

Laſtly, a man will not build an  
house,

house, but he will examine and search his ground to see whether it be firme or false, sound or sandy.

There is no good husband but will suruey his grounds, & search their nature: a faithfull Shepheard will duely obserue and search his sheep: an honest Lawyer will truly examine his Clients cause: and a skilful and carefull Surgeon will thoroughly search his patients wound: wherefore then should not we exactly & curiously search and examine our selues, that we rush not without reason, vpon these holy mysteries? Hee that comes without this examination, may pertake of the type, but not of the truth; he may meet with the shadow, but he misseth the substance: Christ will not be eaten of those that come with foule hands, and filthy

filthy hearts; He wil not giue him selfe to them, that giue themselues from him to serue sin, & Sathan, and their sinful lusts. To conclude this first poynt; The wicked proceed from one degree of wickednes to another, *Cain* (Gen. 4.8.9) was offended that God accepted not his offering: then he grewe in dislike with his brother: after that he slewe him: after that he tolde God a lye, in saying that he knew not where his brother was: thence he fell to saucy language with the Lord, *Am I my brothers keeper?* And after all this to dispaire, *My sinne is greater then can be forgiuen.* So likewise *Herod* (Act. 12.) killed *James*, and clapt *Peter* vp in close prison, & after this approued the wicked and atheisticall acotamation and applause of the people, to Gods great dishonour.

shonour. Now if it be the marke of the wicked, thus to adde sinne vnto sinne, ought not Gods chosen to adde grace vnto grace, one good motion, & one good worke vnto another? To desire to come to the Lords Table is good in it selfe, and wil be also good in and vnto thee, if this thy good motion & intent, thou second with another worke as good; by *examining thy selfe*, & searching thy state, and so preparing thy selfe vnto it. In a word, as no wise man will vnder- take any businesse, vnlesse he perceiue himselfe fit to goe through with it; so let no man heer assembled be so bolde as to meddle in these matters, vnles he finde and feele himselfe in some good sorte prepared, which no man can be without serious search & examination

nation of himse: For as Marchants cannot without searching of their bookes, knowe nor make a iust account of their debts and loanes, of their receipts & expences, of what they haue solde and bought; so is it impossible for vs without search and examination of our selues to know our estates. Our memory is weake, & our eyesight bad: our debts are many, our receipts are many, our accounts are great. We haue to answer for many cogitations & many counsels, for many works, & for many moe words. But when we come to this. Tryall, we shall finde it like *Salomons sworde*, which found out the true mother of the childe, It may be god layes claime to thee, it may be Sathan also dooth the same: perhaps the Church challengeth thee

1. King. 3  
24. 27.

thee for hers, it may be the world doth so too: Thou canst not be both theirs: they are not both thy father (at one time) nor both thy mother. But search thine heart, and thou shalt perceiue by the spirit and grace of God whose thou art, and to whome thou dost belong. By tryall men finde out the nature of mettals: so by trying thy selfe, thou maiest know the mettall whereof thou art made, the founder that hath moulten thee, & the mould wherein thou wast cast: The husband-man by searching his ground may come to knowe what is in it, and for what it is fit: so wee, by proouing & searching the ground & garde of our soules, may knowe their quality, & what growes in them most, whether the sweet & pleasant flowers of Gods graces,

graces, or the stinking weedes of sinne. Fro these similitudes these two points are illustrated; first that without examinatio of our selues we cannot know our estates: now where this knowledge sayleth, there can be no due preparation for the comming to the Lords Table: and where *due preparation* is wanting, it were better to stay, then there to be. Secondly, hence appeareth, that by this examination we may come to know our selues, which is an excellent benefit, and a preparatiue to much good. A Captaine cannot be said to haue prepared him-selſe to encounter with a stout and puissant Prince, vnles (besides other dueties) he haue first *tryed his owne strength*: so no man can be sayd to haue fitted him-selſe for this holy busines, till he haue



*Ad medicam dubi-  
us confu-  
gis ager  
openi. O-  
uid.*

he haue first *examined himselfe*. And as euery sicke person that is discreet, perceiuing the daunger of his disease, will seeke abroad for a remedie: so euery man of vnderstanding, perceiuing by his examination the corruption and crazines of his condition, will stirre vp himselfe to seek a cure, that his state may be bettered and himselfe amended.

*Exod. 8. 8,  
28. & 9, 28  
& 10, 17*

*Pharoah* no sooner perceiued a plague, but he was by and by vpon *Moses*, that he would be a suter vnto God for the remoouing of it. When *Elymas* was smitten blinde, that he could not see the *Sun*, he went about seeking some to leade him by the hand (*Act. 13. 11.*) and no doubt but desired his eye-sight with all his heart, and shall not we when by this examination of our selues

And felues we finde the wretchednes  
of our states, as that spirits of vn-  
cleannes, like those Frogs of *Æ-*  
*gipt*, (Ex. 8. 3. 9.) haue crept into  
the chambers of our hearts, and  
that we are pestered with whole  
swarmes of sinnes, as the *Ægipti-*  
*ans* were with swarmes of Flies &  
Grashoppers; that our soules are  
polluted with the botches & bli-  
sters of iniquitie, as their bodies  
were with scabs (Ex. 9. 10.) And  
that worse then *Elymas* his blinde-  
nes, we are destitute of the eyes of  
our mindes, vnable to behold the  
*Sun of righteousness*, and to looke v-  
pon & let in the light of *Gods loue* :  
and finally that we are as blinde of  
minde, & ignorant (as concerning  
true light, and sauing knowledge)  
as *Ægipt* was blacke, when it was  
couered with darkenes, which  
might

might be felt, (Exo. 10. 21.) I say, shall we not, nay can we but seeke about for comfort, for counsell, for cure, and for recovery? Haue we not good cause to goe to Christ our *Moses*: & to flye to God by earnest supplication, that he would remoue these plagues, eieſt thoſe ſpirits, diſperſe thoſe Frogs, diſpell thoſe ſwarmes, ſalue thoſe ſores, and reſtore our eye-ſight? As he permitted that ſtrong man Sathan to work theſe works within vs, ſo he is able to ynarme and binde him, to caſt him out, and to caſt downe his workes.

Thus we ſee the benefite of this examination, and the reaſons, which ſhould perſwade vs to make it.

CHAP. 2.

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**T**He *second point* to bee considered, is the thing, by which wee must examine our selues. For if the *Mason build* by a wrong line, or the *Carpenter cut* by a wrong squire, their labour is but lost, and their time consumed: so if we try our selues by a false Touch-stone, and examine our estates by partial or vnfit iudges, wee shall delude ourselues, & deceiue our foules: we shall wrong our cause, and shal not see our case. Therefore especially take heede of these three that followe: trye not your selues by them, neither in their sentence, nor example.

The first is within thee, but not of thee, neither ouer thee, if thou

C

be

might be felt, (Exo. 10. 21.) I say, shall we not, nay can we but seeke about for comfort, for counsell, for cure, and for recovery? Haue we not good cause to goe to Christ our *Moses*: & to flye to God by earnest supplication, that he would remoue these plagues, eiect those spirits, disperse those Frogs, dispell those swarmes, salue those sores, and restore our eye-sight? As he permitted that strong man Sathan to work these works within vs, so he is able to vnarme and binde him, to cast him out, and to cast downe his workes.

Thus we see the benefite of this examination, and the reasons, which should perswade vs to make it.

CHAP. 2.

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The first is within thee, but not of thee, neither ouer thee, if thou

C

be

be Christes, and if Christ bee in thee: and that is thy *Flesh*, thy *Concupiscence*, thy *Corruption*.

This seekes for shelter in thy soule, and for harbour in thine heart, and therefore cannot indure that thou shouldest search thy selfe, least finding of her out, and perceiuing her noysomnes, thou shouldest either turne her out, as a faucie guest: or seeke to kill her as a secret foe.

Secondly, *Paul* saith (*Rom. 8. 1.*) that those which are in Christ Iesus (as we al professe our selues to be) doe *not walke after the flesh*, but *after the spirit*: like men that are absolued by the Iudge, and haue discharged what the lawe requi-  
reth, who do now no more walke in the prison, but in the open ayre, and are no longer ruled by  
the



the Iaylor, but liue at liberty; yet perhappes fauouring of the Dungeon, and carrying the prints of their Bolts and fetters, and not wholye stripped of their prison garments.

Now, if we be in Christ, as we say, and if wee either doe or (at least) ought to walke after the spirit, and not after the flesh or corruption of our hearts, what reason haue wee to make her our Iudge in the tryall of our states?

Thirdly, wee promised God in our Baptisme that wee would forsake and detest the flesh: but if wee make her our Iudge, wee shewe that we doe not forsake her, but fauour her, and that we doe not hate her but rather harbour and hearten her.

Fourthly, *the wisdom* (euen the best part) *of the flesh is death*, Ro. 8. 6. and therefore her sentence can in no wise be iust and good. Who would meddle with that which is the cause of death, and make it his Iudge? and if the wisdom of the flesh be folly with the Lord, as sure it is, then is the flesh a verie foole, and makes those foolish, that are ruled by her; therefore wicked men are tearmed fooles in the Scripture.

Now, who would bee iudged or examined by a foole, whose wisdom is folly, yea and death; working death and destruction, to those that subscribe vnto it and will not renounce it?

Fifthly, Saint Paul saith, Rom. 8. 5. *That they that are after the flesh, doe saour the things of the flesh, but they that*

that are after the spirit, the things of the spirit. But if wee will needes be tryed by the flesh, and wilbe content with her determination, we plainly demonstrate that we fauour not the things of the spirit, but that we are bewitched with the flesh, and therefore that we are not guided by the holy Ghost but gouerned of the flesh.

Sixtly, the very wisdom of the flesh, is not onely an enemy, but enmity against God, Rom. 8. 7. wherefore doubtlesse if the flesh be our iudge, her sentence will be against God, not for him, but most odious in his sight.

Furthermore it is no childe-like affection, nor property of a gracious sonne, to rest in her, who is a flat, fierce, and irreconcilable enemy to his father. But such is

our flesh to God: yea, and he also, that in will and worke doth with a full resolution subscribe vnto it, cannot but bee an enemy vnto him.

Seauienthly, the wisdom of the flesh *is not subject to the law of God, neither indeede can it be*, Rom. 8. 7. Now such is the tree as are the fruites: the wisdom of the flesh is an vtter and most desperate rebel against the law, therefore also the flesh it selfe. For, *for what a-ny thing is thus or thus, that thing for which the thing is so, is it selfe much more so*. Now if the flesh rebell against the law, and cannot be ruled by it, we must needs confesse that it is an vncompetent Iudge for vs; for it will not condemn it selfe, nor speake wel for the law: it will not discouer her owne

ovvne vvorkes, vvwhich are *bastard plants* set by sathan in the seminary of our soules, and fructifying in our liues: no nor let vs see the vvorkes of God vvithin vs (if any be) nor commend them to our loue.

Eightly, *they that are in the flesh cannot please God*, Rom.8.8. But he that makes his *flesh* his *Iudge*, or the *Touchstone* to try himself withall, and doth with full consent of heart, subscribe vnto her iudgement, and liue acording vnto her lust, this man is in the flesh, therefore he cannot please God. Now what true pleasure can any man take, when God the fountaine of all true pleasures, is not, nay can not be pleased? what pleasure cā *Man* take to liue in that estate, wherein God the Lord of life cannot

not be pleased? what peace can please, or what ioy can any man enioy, while he hath no peace with god, & while the wel-spring of all constant ioyes is grieved & displeased with him? If thou wouldest not be in the ranke and roll of those, that cannot please God, and doe not serue him, then make not thy flesh thy Iudge, subscribe not to her sentence, and liue not as she lusteth.

Ninthly, the flesh makes vs doe that we wold not, & leaue vndon that we neither wold nor should omit. *Paul calleth it a body of death,* and cryeth out, *O wretched man that I am ! who shall deliuer mee from the body of this death?* It is the bane of the soule, and the poyson of the sinner. It is li ke the *worme* that eates the wood, wherein it

Ro. 7. 24



was bred. *Pliny* writeth that the *Leontophone* breedeth in no countrie but where there bee *Lyons*, & in among all corporal creatures is ingēdered in none but in man.

*Plin. Nat. Hist. 8. & 38.*

And as that little creature is so venomous, that the *Lyon* (king of beastes) dieth presently, if he taste neuer so little of his venome: so our flesh (the corruption of our natures) is so corrupt and deadly, that as soone as man (the chiefest of creatures) is polluted with it, hee becomes obnoxious vnto death, both temporall and æternall.

Therefore as the *Lyon* dooth abhorre that beaste, and crusheth him with his pawes, so soone as he doth espye him: so ought wee to detest and hate this *Sinne*, abhor this *Flesh*, accurse this corrup-  
tion,



tion, and labour to crush and kill it; so farre we ought to be from electing her to bee our iudge. This were not to hate the flesh, but to honour it, and not to fight against it, but to foster it. Moreover, *Paul* accounted himself wretched, because he was turmoyled with his flesh; as with a yoake about his necke, a chaine about his legges, and a burthen vpon his backe, & wished to bee deliuered from it; as the tyred *Oxe* dooth from his yoke, the prisoner from his fetters, and as men wearied doe from their burthens which they beare.

It is therefore against reason, right, & all religion, for any man to giue consent vnto his flesh, or to trye his state and to prooue himselfe by her.

Nay,

Nay, rather as Christ scourged those out of the Temple, which did prophane it: so wee should scourge this Sinne, and also scowre out this corruption out of the temple of our hearts, which ought to bee (as they were by creation) *Houses* for the Lord to dwell in, and not *Holes* for this Theefe to lurke in, this deceitfull and double-harted *Delilah*, which beguileth and abuseth vs, as shee did *Sampson*. *1sb. 2, 15.* *In. 16. 18*

It is true that *Paul* saith, *Ephesians* 5. Chapter, 29. verse. *No man euer yet hated his owne flesh:* but yet wee may, yea, wee must hate and detest this flesh, for it is the Seede of that olde serpent *Sathan*, whereof he dooth ingender children like vnto himselfe.

Actes. 13

15

selfe. If the Iewes iniustlye  
 stirred vp sundrie of the chie  
 fest Citizens in *Antiochia* a-  
 gainst *Paul* and *Barnabas*, for prea-  
 ching of the Gospell, and ex-  
 pelled them out of their coastes;  
 with good reason may wee by  
 prayer made in the name of christ  
 incense the Lord against this sin,  
 and strue our selues by our spi-  
 rituall armour to subdue & driue  
 it out of our hearts. If the king of  
*Ammon* did disgrace the Messen-  
 gers that *Danid* did in curtesie  
 send vnto him. 2. *Sam.* 10. 2. 4. Wel  
 may we both disgrace and deface  
 our flesh, (this original corrupti-  
 on) the messenger & minister of  
 Sathan, an vtter enemye to the  
 glorie of God, a rebell against his  
 law, a burthen to the soule of a  
 true Christian, and that which  
 worketh

worketh the death and destruction of al men by desert, but of the reprobates indeed and truth.

Tenthly, *The flesh lusteth against the spirit*, or the illumined and regenerate part of man: *and the spirit against the flesh: and these are contrary one to another.* Gal. 5. 17. First, it is saide to lust or striue against the spiritual part of a man regenerated by the holy spirit; like two mortall and implacable enemies, and this conflict is without limitation of time: so long as they liue together, so long they doe one lust against another, onelye death doth end the combate, making a full and finall destruction of the flesh.

Now shall wee take part with our flesh against our spirit? with the worke of Sathan against the worke

work of God? This wee shall do if wee chuse her for our Iudge, and listen to her voice, who like a *Gnat* begins with singing, and endes with stinging, soothing vs vp with her *Syrenian* songs, but seeking indeede to destroy our soules, and to quel the Graces of God within vs: yea, rather as the Lord promised his people (*Exodus* 23. 30) to driue their enemies out of their land by little & little, so we ought to desire his Maiestie to consume and to driue out this euemy out of our hearts.

And as the Israelites were in expresse tearmes forbidden to make any couenant with those their enemies (verse 32. ) so wee must make no couenant with our flesh, no contract, no peace at al, neither of amirie nor of concord,  
if

if I may thus speake; which wee cannot auoide, if wee trye our selues by her, and rest in her determination.

Secondly, *Paul* saith that *these are contrarie one to another*, as fire to water, and light to darkenesse: and yet mixed together in one man, as heate and colde in luke-warme water.

If now the corruption of our hearts (the flesh) bee flat contrary to the worke of grace, within vs, created in vs by the holy Ghost, it were greate impietie for vs to shew the least fauour vnto it, how much more wicked were it to set it on the *Bench*, and to lend our eares vnto it? Doth *Paul* count it a fault in the *Corinthes* to try their causes vnder heathen Iudges, and shal not we cōdmn it as a capital and

I. Cor. 6. 6



and grieuous sinne to try our states, and proue our selues by our *flesh*, which makes men heathen, Athists, & aliants from the Common-wealth of *Israel*? Haue we none to be our Iudge but her, that is an enemy to God, and to his grace within vs? The flesh is contrary to the spirit, not in condition only, but in practise also: not so much in name, as she is in nature.

*Gal. 5. 19* Eleuenthly, *Paul* reckoneth vp (not *seauen*, but) *seauenteen* mortal sinnes, which flow from the flesh as from their Fountaine. All which are *Make-bates* betwixt God and man, and are ful of pestilent & pernicious effects; therefore it is vnfit to make the flesh our Iudge. For vndoubtedly, she will not condemne her owne workes,



workes, neither can she indure to see them dispised & forsaken. Besides, considering that her fruits are very poison to them that taste them, we ought rather to labour that she may be stubbed vp, then to shade our selues vnder her bowes or to shewe her the least grace or smallest curtesie. Lastly, *they that are Christs, haue crucified the flesh with the affections and the lusts.*

Gal. 5. 24

We do all professe our selues to be Christes: but if we make the flesh our Iudge and follow her desires, we shall not crucifye the flesh, but rather indeed take her from the crosse, and put life and spirit into her, yea and promote her highly. For to be a *Iudge* or *Connsellour*, is a state of dignitie and honor: and if we followe her fancie, and do as she prescribeth,

D

we

we plainly shew that we are not Christs, but hers: not his seruants, but her slaues: Neither haue we crucified her lusts: If we will needes be ruled by her, & set her vp for a Iudge in the triall of our states. For it is her desire that we should so do, and it is her worke, if we either *will* so, or *worke* so.

Thus we haue heard many reasons why we should not try our selues, and examine our estates by our *flesh*: against whome I haue much contended, because very many are carried headlong by her into a gulse of securitie, flattering themselves, and accounting their conditions good enough, because the lawes cantake no hold vpon them, being in the meane while most miserable, destitute of true faith, and the filiall  
feare

feare of God; yet crying out *peace, peace*, and being ready to say as AGAG said to SAMUEL, *Truly the bitternes of death is passed*, when they are in dāger to be hewed in peeces with the *sword of vengeance*, as AGAG was indeed by SAMUEL, 1. Sam. 15. 32. 33. *Thus much for the flesh.*

### CHAP. 3.

**S**Econdly, in the *Examination* of our selues, we must take heede that we be not led by the counsel or custome of the *world*, and *multitude* of *Professours* in those places wherein we liue. For first, what is the *world* but a *Labyrinth* of error, a *Mirour* of madnes, an *Ocean* of iniquitie, a *shop* of deceit, and a *Theater* of wickednesse? I O H N

1. Iohn. 5  
19.

saith that *this whole world lieth in wickednesse*. Therefore the world is no fit *touch-stone* for vs to try our selues by. Secōdly, the multitude (as cōmon experience teacheth) is vsually most ignorāt, prophane and godles, hauing the forme of godlines, but denying the force thereof, and making a profession, but yet hating reformation. They heare the *word audible*, and receiue the *word visible*, without examination or preparation. Many cannot, their ignorāce is so great: many can, but will not, their corruption is so violent: many can, and make shew of *wil*, but do not, their negligence is so rooted: many do examine themselves, but yet very superficially, & misinggly, as if they were to goe ouer a quag-mire. And it maybe well  
suppo-

Mat. 20.  
16.

supposed that the most which do  
receiue, come vtterly vnfit, vnfur-  
nished, and eat and drinke to the  
dishonour of God, and increase  
of their sinnes. For Christ saith,  
*Many are called but few are chosen:* if  
the elect be few in comparison of  
those that are called, then but a  
few in comparison can come pre-  
pared; for it is impossible for any  
of the reprobate to prepare him-  
selfe aright, and to examine him-  
selfe as God requireth. seeing he  
wanteth true faith and refined af-  
fections. Neither do all the elect  
come fit them selues; because  
some that are elected, are not as  
yet effectually called and conuer-  
ted: and yet no doubt many of  
these presume to come. And of  
those that do indeede beleeue,  
come some without meet prepa-  
ration,

*Legibus  
vinuntur  
non exem-  
plis.  
Ex 23.2.*

ration, now and then through negligence and obliuion of their duety, as some in the Church of CORINTH did. Therefore we must take heed that we do not as the most do. If the most be peruerse or careles, I must not be so. If DAVID commit adultery, and though PETER deny his Maister, yet I must not. For *we are to liue by lawes and not by examples: neither may we followe a multitude in or vnto that which is euill.* Thus much for the multitude.

#### CHAP. 4.

**T**He third enemy to be auoided in this our examinatio<sup>n</sup>, is the Church of Rome, and that for two waightie reasons; For first she is not the Church of God,

God, but a Sinagogue of Sathan: not the *Spouse* of Christ, but the *Minion* of the Deuil, out of whose *braine* she did proceed, as *Minerva* is fained to haue proceeded out of *Iupiters*.

She hath bewitched the world a long time, with her sugred inchantments: she hath made drunken the inhabitants of the earth, with the wine of her fornication: she hath corrupted and adulterated the holy Scriptures with her partiall, blasphemous and ridiculous interpretations. Her allurements are pleasant, her voice is sweet, her face is amiable: and as wisdom saith of the strange woman; *Her lippes drop as an hony combe, and her mouth is softer then oyle, but her end is bitter as woormewood, & sharp as a two edged sword:*  
her

Pro. 3.  
3. 4. 5.



Pro. 6.5.

her feete goe downe to death, and her  
 steps take hold on hell. Therefore as  
 the holy ghost saith in the case of  
 indiscreet suertiship, so let me  
 speake concerning this Church;  
*Deliver thy selfe from her as a Doe  
 from the hand of a hunter, and as a  
 bird from the hand of the fowler.*  
 Make her not thine vmpire, thy  
 Iudge, thy Touch-stone. Suspect  
 her voice, for she is long since de-  
 uorced from the Lord, and hath  
 long agoe contracted, yea and  
 wedded herselfe to the Deuil. It is  
 true indeede that she speaketh  
 some truthes; but therefore it doth  
 not followe that all her wordes  
 are true. For euen the father of  
 lies doth speake the truth some-  
 times: and if all her words were  
 false, she could not haue so ma-  
 ny friends. Morcouer, we do not  
 believe

believe an harlot or noted lyar, when they speake the truth, because they do speake it, but because we knowe it to be so: so we must not believe that *skarlet harlot*, when she speakes the truth, because she saith it, but because by Gods word we know it so to be: we must therefore be wary & try before we trust.

PLINY writeth of the *Fox* in *Thracia*, that he will not passe over any riuer that is froze, before he try the thicknes of the yce, by laying his eare close vnto it, and so gessing how thicke the water is frozen: so ought we neuer to approoue the sentence of that Church, till we haue examined it by the word of God, that so we may do with it as *Moses* did with his rod, which whilst it remained

Exo. 4.3.

mained a rod, he vsed it familiarly, but when it was turned into a Serpent he fled from it.

Secondly the Church of *Rome* is hærerical and erronious, in the chieft of those points, whereof we are principally to make our examination: as may appeare by the consideration of these her opinions following.

First, concerning the sacrament it selfe, her chieft champions teach. 1. that it dooth not onely seale and signifie, but also properly conferre holines and righteousness (*ex opere operato*) euen by the work wrought. 2. that the entention of the Priest is essentiall to the sacrament: so that if the Priests intention be absent, when the words of consecration are read, there is no sacrament; so  
that

that the receiuers worship they knowe not what, being ignorant of the Priests intention, whose minde may wāder from his work, though his tongue be on it. 3. That the bread and wine by vertue of the words of consecration, are truely turned into the very body and blood of Christ. 4. That the true and substantiall body of Christ, is truely receiued and eaten of *All* the Communicants, though prophane and vnbelieuing: Indeed they confesse that they doe themselues hurt therby. 5. That this Sacrament is to be adored with deuine worship, whersoever it is seene. 6. That Christ in his owne person doth offer vp himselfe by the Priest, to God the Father, a true, real, and external sacrifice for our sinnes, truely and proper-

properly , and that vnder the formes of bread and wine, but yet after an vnbloody manner.

Secondly, concerning faith, she teacheth that it is no confidence in Gods mercy, or speciall application of Christs merrits to a mans heart in particular, but a meere and pure assent vnto the word of God. 2. that no man can in this life be certein of the remission of his sinnes, by the certaintie of faith, but onely by a conjecturall perswasion. 3. That true iustifying faith may be lost totally and for euer .4. That it is proud presumption in a man to say that he is certaine of present grace & future glory.

Thirdly, as touching repentance, she teacheth, 1. That it is a sacrament of the new testament

2. That

2. That cōtrition is a meritorious cause of the pardon of sins. And for sinne it selfe she teacheth. 1. That originall sin after Baptisme is so abolished, that it neither hath the nature, nor may properly haue the name of sin; being now but as tinder, apt to receiue the fire of sinne, or as a punishment of sinne. 2. That some sinnes (mortal indeed) are in their owne nature venial, and being not properly against the lawe and loue of God, & that they are not perfectly and simply sinnes.

Lastly, concerning the workes of obedience and loue, she teacheth 1. That the workes of righteous men do meritt eternall life, in respect of their owne dignity. 2. That workes of men iustified, do deserue increase of grace, and in-  
herent

herent righteousness. 3. That almes done without love haue power to prepare vs to our Iustification: but being done in faith and loue, are truely satisfactory before God. In a word, her chiefest champion (and now a Cardinal) affirmeth that the confession of sinnes, made by the communicants in the Priests eare, and the *Priests absolution*, is their onely lawfull probation of themselves, or præparation which they ought to make, that they may be fit receivers. And wh ch with the former I should haue set and said before) he teacheth that the communion vnder both kindes, is not onely not necessary for the layty, but also now vnlawful, seing the church (*of Rome*) hath so decreed, *Bellar.* Tom. 3. p. 3. c. 18. 19. 20.

This



This is the *Romane* language: this is the tongue of *Babel*: these are the doctrines of the greatest Papists; most false, blasphemous, and abominable, as may by the word of God appeare, to any that haue not tasted of the Romish grape, and doe not pinne their faith vpon that *harlots* sleeue. Therefore as Salomon saith of the woman with whorish behauiour, *Let not thy heart decline to her waies: wander thou not in her pathes*: So say I concerning this Church, decline not to her waies, listen not to her voice, attend not to her doctrines. She is another *M E D E A*, or *GIRCE* who by her sorceries & spirituall incantations, transformeth men into Monsters: therefore beware of her, and eschew her. *CIRCE* could not metamorphize *Vlisses*,

as she did his cōpanions, because he had about him the hearb *Moly*. But surely if we do cary with vs the *word* of *God*, and weare it about our hearts and heads (belieuing, remembring, and vnderstanding of it) as an *amulet* or *counterpoison*, she shal not be able to transforme or bewitch vs, to peruert or change vs. And although she tell vs, that we can not chuse but perish, vnlesse we will subscribe vnto her iudgement, yet we are to respect her speech no more, then their opiniō that said, men could not be saued except they were circumcised, *Act. 15. 1*. Thus now we see the things to be reiected and auoided in this our examination. In the discussing of which point, I haue bene something long: for as a captaine seeing

ing a towne or Castle committed to his custody to be begirt of the enemy, doth spend most care and paines on that place which is most subiect to inuasion, and against which the aduersie Generall hath pitched his fiercest and strongest souldiers: euen so, considering Sathan, the arch-enemy to mans felicitie, doth endeauour to hinder men in the performace of this duty, by these his surest & strongest instruments, by the *Flesh* as by a *Cananite* and traytour within them, and by the example and custome of the multitude, the tentations of the world, and the damnable doctrines of the *Romish* sinagogue, as by *Philistines* without, all being tyed together by the tiales like *Sampsons* foxes, though loose in their heads; I haue vted

E the

the more labour to fortifie our  
selues, and to dissuade vs from  
yeelding to them, or any way to  
withhold our selues through them  
from the performãce of so weigh-  
tie a worke. These are all plea-  
sing in appearance, like the fisher-  
mans bayt, but there is a hook in-  
closed in them, wherwith Sathan  
seekes to take vs. They are not  
much vnlike a Fowlers *Call*, for  
as by it he drawes the birds into  
his net, or to his bush: so by these  
the deuill draweth vs from our  
duty, and allures vs to his nets,  
that he might destroy vs. He that  
maketh any of these the *Rule* of  
his *Examination*, doth much abuse  
himselfe: he may sowe in mirth,  
but he shal reape in mourning: plāt  
he may, but his fruits shall set his  
teeth on edge: build he may, but

it cannot stand: he may \*receiue  
but no Christ, no comfort, no  
growth in grace: a shadow, but  
nobody: bread but no strength:  
wine but no refreshment: corpo-  
rall creatures but no spirituall  
nourishment: And so much for  
them.

CHHP. 5.

**I**T remaineth now to shew by  
what we ought to examine and  
proue our selues. A Shepheard  
must not onely keepe his sheepe  
from bryars and rotten grounds,  
and from other thinges which  
may annoy them: but he must al-  
so lead them into wholesome pa-  
stures, and hold them there. The  
thing then by which we must ex-  
amine our selues, is the word of  
God, *conteined* in the sacred scrip-  
tures.

*Panē Chri-  
sti, non pa-  
nem Chri-  
stum.*

Psa. 119. 9

2. Tim. 3.  
16.

Rom. 2. 18

tures. The reasons are these. First, the word of God will affoord vs help to reforme both the *Head* & the *Heart*. The former, because *It is profitable to teach* vs the truth, and *to conuince*, and to batter downe (like a warlike engine) the walles of errours, and the muniments of all falshoods. The latter, because it serueth *to correct* and amend the corruptions and sins of heart and life, as also *to instruct in righteousness*, and to teach vs those things which are pleasing vnto God. It shewes vs what is vertue, and what vice: what we ought to loue and what to leaue: what we must respect, & what we must reiect. The *Philistines* by *DELILAH* found out where *SAMPSONS* strength did lye, *Judg.* 16. 5. So we by Gods word may knowe where-

wherein consists the strength and  
*sling* of death: to wit, *in sin*, which  
 will appeare by proouing of our  
 selues; euen as drosse by melting  
 mettall. And as D A V I D tooke out  
 of a brooke the stone wherewith  
 he slew G O L I A H, so may we haue  
 stones in aboundance out (of the  
 brooke) of Gods booke, where-  
 with we may smite downe sin, and  
 put to flight al those our enemies  
 which would hinder vs from the  
 due performance of this present  
 duety. Secondly, the *word* of God  
 is sufficient to make the man of  
 God *absolute*, and to furnish him  
 for euery good worke. 2. *Tim.* 3.  
 17. Therefore it is fit to be our di-  
 rection in this good work of try-  
 ing our estates, and preparing vs  
 for the Lords table.

Thirdly, *Thy word* (saith D A V I D

is

I CO. I 5. 56

I Sam. 17.  
40. 50



is a lanterne vnto my feete, and a light vnto my paths: SALOMON saith, *The Commaundement is a lanterne, and Instruction a light.* But this examination is one of our pathes, wherein we are to walke: and we stand in need of a light or lamp to guide vs; therefore it is wisdom to chuse the word, being a shining *Light* and a burning *Lamp*, flaming alwaies, maugre all aduerse blasts of the Deuil and all his Complices.

Fourthly, this *examination* requireth wisdom & discretion, and we by nature are too too simple and ignorant; easy to be deceived, & to deceiue our selues in the performance of our duety. Now, the word of the Lord is *sure, and giueth wisdom vnto the simple.* Psalm. 19. 7.

Fiftly,

Fiftly, considering that we are corrupted in sinne, we had neede to prooue our selues by that which is voide of all corruption, and which is no way partiall: But the words of the Lord are pure, as the siluer, tryed in a furnace of earth, fined seauenfold. The lawe of the Lord is perfect: the statutes of the Lord are perfect. All thy commaundements are true. Thy word is prooued most pure. Gold had need to be fined, but Gods word is without all drosse. And therefore it is the fittest rule for all our actions.

Sixtly, The word of God is liuely, and mightie in operation, and sharper then any two-edged sword, & entreth through euen vnto the deuiding asunder of the soule and the spirit, and of the ioynts and the marrowe, and is a discerner of the thoughts and the intentions

psa. 12. 6

ps. 19. 7. 8.

Psa. 119.

86.

verse 140.

*tents of the heart. Heb. 4. 12. There-  
 fore fit to be our Iudge, and the  
 Touch-stone of our tryall. As in a  
 \* Mirrour or looking-glasse, a man  
 may discerne his face, so by the  
 word of God we may discerne  
 our selues and see the faces of our  
 foules. As the Gold-smith doth  
 iudge of gold by touching it with  
 his stone, so by viewing our selues  
 by Gods word, we may iudge of  
 our states: As the Corn-dresser  
 may by his Fanne discerne the  
 wheat from the chaffe: so we by  
 the word of God may distinguish  
 betwixt vice and vertue, and see  
 whether there be more wheat of  
 grace or chaffe of sin, in the heape  
 of our heart: and whether the  
 chaffe of sin and dust of corrupti-  
 on, doth\* couer and ouer-lay the  
 good corne of Gods graces; and  
 whether they be mixed together,*

*\* Non cogi-  
 tationes so-  
 lum, et men-  
 tes tua consi-  
 les, sed allu-  
 ones etiam,  
 et visus in fi-  
 gura, adeoq;  
 se ipsum tibi  
 tanquam a-  
 liquod illu-  
 stre speculum  
 ostendet et  
 demonstret  
 bit.*

*as ashes do  
 the fire so-  
 times, & as  
 chaffe doth  
 wheat.*

as light and darkenesse in the twilight. When REBEKAH felt the twins struggling in her wombe, *she went to aske the Lord*: so when thou art in conflict with thy self, when doubts arise within the womb of thy heart, not knowing what to do, or what to determine or think of thy selfe, aske counsell of the Lord in his word, and thou shalt in due time receiue an answer, as by Oracle from heauen. *David* saith that the testimonies of the Lord were his *Counsellours*, Ps. 119 24. To conclude; wouldst thou know whether thine examination and preparation be right and good? then consider the word of god, for it is the \**mouth*, the *tongue* the *voice*, and *sentence* of the Lord: the *line* of our loue, the rule of repentance, the *squire* of obedience,

*Vox summi  
sensuq; Dei,  
quem iudit  
ab alta mē-  
te Deus.*

\* Pro. 30. 5  
 Pl. 19. 8.  
*Lex Christi  
 est lux Chri-  
 stiani, et  
 speculū hu-  
 mana ani-  
 ma.*

ence, the *touch-stone* of faith, the *determiner* of truth, and the surest *Judge* both in and of our examination. The word of the Lord is \* *pure* in it selfe, and *giueth light vnto the eies* of those that search, be- lieue and obey it. It is as a bright shining *torch*, or *candle*, in a darke night, lending vs light both to try our selues, and to discern whether our tryall be as it should be; right and good. And so much for the second generall point; *By what we ought to prooue our selues.*

### CHAP. 6.

**T**He third point is, *of what things we must examin our selues.* For it were absurd for a man to seeke he knowes not what, or to cast his angle into the water, not know-

knowing why. A Magistrate cannot examine a man of nothing; neither can we make tryall of our selues of nothing. Examination presupposeth aswell the thing to be examined, as the person vpon whome it is to be made. The things then wherof we ought to examine our selues, that we may come well prepared to the Lords Table, are these especially, which I will propound in order, and do cōmend to your christian consideration. They are in number *eight*. First we must examine our selues concerning our *knowledge*; for it is fit that euery receiuer should haue a three-fold knowledg. First of God: to wit, that there is a god, a *Iehouah*, that there is but *one* god; that he is a *spirit*; that he is *infinite* for goodnesse, mercy, iustice, wise-

wisedome, power, time and glory, that he is the *Creator* and *Gouernour* of the world; that he is *distinguished* into three persōs, the *Father* begetting, the *Sonne* begotten, the *Holy ghost* proceeding from them both: that these *three* are *one* in *nature*, and *essence*, and *will*; but *three* really distinguished in their maner of subsisting: the *Father* of himself, the *Son* of the *Father*, the *holy ghost* from both, and this from all eternity; finally, that all these are *one* in *worship*, & will haue *onely* that worship performed to them, which is prescribed in the holy scriptures, and that *in spirit and truth*.

Secondly, it is meete that he should not be ignorant of the three fold *estate* of man; the state by *creation*, the state of the *fall*, the state



state of *grace*. As first that man was created righteous and good yet *mutably*: Secondly, that he fell voluntarily away at the suggestiō of the Deuill, and so lost his originall purity, and withal plunged himselfe into a gulfe of misery. First, in that he is become prone to all manner of wickednesse: secondly in that he doth now daily transgresse against God, both by omitting good, and committing euill: Thirdly that he is now subiect to the curse of the lawe, both in this life, and in the end of it, and in the life to come. In this life, in the body to diseases, in his goods to losses, in his good name to ignominie; in the end of his life to death, which hauing cut asunder the threed of life, & made a deuorce between the soule and body,

Ecc. 7. 31.

Gal. 4. 10.

body, doth immediately set open Hellgate for his soule to enter in. In the life to come, in a dying life and a liuing death, euen to *euerlasting* confusion of soule and bodie from the presence of God, liuing alwaies (like flesh) in the waters of Gods wrath, and neuer drowned: liuing alwaies in Hell fire (like a *Salamander*) and yet neuer consumed, alwaies in dying & yet neuer dead, alwaies aliue and yet alwaies dead. Thirdly, for the state of Grace, we must first know that we are redeemed from this misery *onely* by Christ, who fulfilled the law for vs, & by his death hath defaced death, and sin the *sting* of death, and satisfied for all our sins to the full.

Secondly, we must know that we are regenerated by the Holy Ghost,

Ghost, who is therefore called the *Spirit of sanctification* or holines. It is he that by the fire of his operation eateth out the *drosse* of sin, and purgeth our soules from wickednesse. He is the *water* which washeth away the filth of our hearts: and as *salt*, he seasoneth vs throughout with sauing graces. If we either will well, or worke well, it is of the Lord onely, *who worketh in vs both the will and deede of his owne good pleasure*, & not for any present, future, or foreseene merit of ours. If we conquer our selues, or offer vp any sacrifice acceptable vnto God, we must giue the praise to *Christ*, *who* hath made vs *Kings & Priests* vnto his Father. He is the *Altar* that sanctifieth all our sacrifices: he with the vaile of his most precious blood doth couer

Rom. I. 4.

Phil. 2. 13

Ren. I. 6.

couer al their imperfections. And by his death he hath *changed* the nature of *our* death, so by the vertue of his death he doth conquer sin within *vs*, the cause of death vnto *vs*.

Thirdly, we must knowe, that those that are in this state of grace, redeemed by Christ, and sanctified by the Holy Ghost, shal so continue (without finall or to-  
 tall falling away, till they attein to the full fruition of the state of glory. For the giufts of God *are*  
 Ro. 11. 29. *giuen without repentance*. Christes sheepe shal *neuer* perish: for he giueth them euerlasting life. Satan may batter *vs*, but he cannot beat *vs* downe. *Peccatem in est, non*  
 Io. 20. 28. *præst*, sin is *in* the regenerate, but not *ouer* them: *Viuit, non vincit*: it liues, but subdues not: *Remanet,*

*non regnat*: it remaines but rules  
 not: *Bellat non debellat*, it warres  
 but winneth not, For God *upholds*  
 and defends them by his grace:  
 his loue is *\*constant*, & his coue-  
 nant *eueraſting*. The *Sun* ſhineth  
 alwaies, though it be not alwaies  
 ſeene: ſo the light of Gods *loue*  
 continueth constantly to all his  
 children; though they do not al-  
 waies diſcerne it.

Pſalme 37.  
 17.24.

\*Ieri. 31. 3.  
 & 2. 40

Iohn 13. 1

The graces of a man regenera-  
 ted may be couered, as a *Rocke*  
 may be with water in a mightie  
 tide, and yet remaine as touching  
 their habit or nature, aſwel as the  
*Rocke* dooth remaine a rocke: A  
 knife may ſcrape the adamant but  
 not cut it: and Sathan may vex  
 him but he cannot *vanquiſh*, cut  
 but not kill: becauſe the Lord of  
 life *will not forſake him*.

Heb. 13. 5.

## CHAP. 7.

**T**He third part of knowledge, which becommeth euery cōmunicant, concerneth the *sacrament* it selfe. And heere it is requisite for euery such person to know, 1. What a Sacrament is, 2. what this Sacrament is, & why it was ordained; otherwise he shal take in hand he knoweth not what, and come like an vnbidden guest to a banquet before he be inuited. And yet it is to be feared, that many do, comming and know not well about what, nor why; like that confused concurse of people at *Ephesus*, who for the greater part knew not wherefore they were come together, *Act. 19. 32.* But to the point in hand: a  
sacra-

sacramēt is a *visible* signe of Gods *inuisible* & sauing grace, or a corporall, a visible & outward signe & seale, instituted from aboue to represent and ratifie Gods grace vnto vs in Iesus Christ.

There be two \*Sacraments of the new Testamēt, *Baptisme* & the *Supper* of the Lord. It is called a *Supper* (*δείπνον, cena*) first in respect of the time, when it was first instituted, which was the night before Christ was crucified: secondly because it is a sacred feast or banquet for the soule. Now in olde time their feasts were vsually at night. The *Greeke* & *Latine* words aboue named, signifie not onely a bare supper, but also a solemne feast, or night-banquet. Furthermore, it is called the *Lords supper*: First, because it was instituted by

\*Sacramen-  
tum a sacra-  
do dicitur:  
quia per sa-  
cramenta  
deo quasi co-  
secramur.



the Lord. Secondly, because it was ordained for to be a memorial of our Lords death. Thirdly, it may be also because it was wont to be celebrated on the Lords day.

*Act. 20. 7.* Now the *Supper of the Lord* is a *Sacrament*, whereby God doth signifie vnto, and assure euery one that commeth aright prepared vnto it, that as he receaueth, eateth and drinketh the *bread* and *wine*, so surely he shall be made partaker of the *body* and *blood* of Christ, yea of *whole Christ with all his merrits*, for his preservation & *spirituall sustentation and foode vnto eternall life.*

The Author, and *principall efficient cause*, of this Sacrament, is the Lord *Iesus*, the high priest and the king of his church. The *ministrant Efficients*, are onely the *Ministers*

nisters of the word lawfully called, to whome the *Keies* of the Church are committed. The *master* of this Sacrament, whereof it doth consist, is two-fold, one *earthly*, outward and visible: the other is *heauenly*, inward and spirituall. That is commonly called the *signe*, and this the thing *signified*. By the *signe* we are to vnderstand both the *element* or corporal substance seene with the eyes, & also the *actions* or *rites* vsed according to the deuine institutiō.

The *Elementary* signes in this sacrament are two, *Bread* and *Wine*, which two make but *one* sacrament: for they do declare but *one* action of Christ, to wit, our *whole* spirituall nourishment: and we know that in *one* feast there may diuers dishes & varietie of drinks  
be

be vsed. One man hath two parts; one body many members; & one tree sundry brāches: moreouer, that is not onely said to be one, which is simple & indiuisible, or continued, but that also which is *perfect*. Now this sacrament is *one* as touching *perfectiō*; inasmuch as by those two signes our perfect foode or reliefe is signified and sealed to vs. Moe signes need not, because these are sufficient to shew perfect refection: and again if one were wanting, the sacrament of *perfect* nourishment were maimed & defaced. It is an hungry dinner where there is no meat, and a dry feast where there is no drinke.

The *Actions* vsed in the *lawfull* administration of the Lords supper are of two sorts: some are of the

the *Minister*, some of the *Receiuer*, and all significant and liuely: The action of the *Minister* is foure-fold: the first is his *taking* of the bread and wine into his owne hands. The second is his *blessing* of them. The third is the *breaking* of the bread and *powring* out of the wine. The fourth is *distributing* of them.

The action of the *Receiuer* is two-fold. The first is his *taking* of the bread and wine of the *Minister*, the second is the *eating* of the bread and *drinking* of the wine: & thus much for the signe. The thing *signified* is that which is meant by the signe, and it is two-fold: the former answering to the corporall and elementary signes: the latter answering to the fore-said actions. Of the first sort are the

the *body* and *blood* of Christ, signified by the bread and wine. Neither must we exclude his whole person, for neither the deuinitie without the humanitie; nor the humanitie without the deuinitie can performe the worke of mediation. But because he suffered only in his humane nature, therefore it is only expressely resembled; though *whole* Christ and *all* his merrits must be vnderstood and not excluded: For the merrit and efficacy of his death floweth from his deity, & from the dignitie of his person, as from their proper fountaine. And the scriptures by the death of Christ dosometimes meane by a figure his whole obedience actiue and passiue, and the benefits that arise from the same. The second kinde of things signified

fied, are those things which are resembled by those actions of the Minister, and communicants.

According to the foure-folde actions of the Minister, foure other thinges are signified.

First his *taking* the bread and wine into his hands, doth represent an action of God the father, by which he did from all eternity *seperate* and elect his sonne to performe the office of a Mediatour betwixt God and man.

Secondly his *blessing* of the Elements, wherebe he doth prepare, destinate and sanctifie them to be a sacrament of the body & blood of Christ, doth signifie a second action of the father, by which he did in the fulnesse of time *send* his son to *execute* the office of a Mediatour, vnto which he was before



fore ordained. Thirdly the *breaking* of the bread and *powring* of the wine, doth signifie the bitter *passion* of Christ, the *piercing* of his body, and the *shedding* of his blood, and the *rending* (as it were) of his soule for our sins; for (as *E-say* speaketh *he was wounded for our transgressions, and broken for our iniquities*: he was plagued for our wickednes. *Isai. 53. 5. 7.*

Fourthly, his *distributing* of the bread and wine vnto the communicants signifieth an action of the Father, *offering* his Sonne to all, but giuing him only to the faithfull. To proceede; according to the two-folde action of the *communicants*, two things are resembled. First the *receiuing* of the bread and wine, signifieth a spirituall action of the receiuer; to wit, his  
*recei-*



receiuing of Christ by the hand of faith. Secondly their eating and drinking of them, signifieth and sealeth their *application* of Christ to their hearts by faith, or their *inward and spiritual eating and drinking* of his body and blood, and *feeding* vpon him (as vppon a most delicate and wholesome dish) for the nourishment of their soules: For as there are two parts of man, body and soule; so there are two sorts of feedings; the one outward or sacramentall, the other inward or spirituall: the former is ordained of Christ to resemble and expresse this latter. So much of the *material* cause of this Sacrament.

The internal and proper forme thereof, is the *relative & sacramentall coniunction* of the signes and things

things signified, whereby they are made *one*, in respect of resemblance, proportion, & a reciprocal relation and affinity one with another.

The *end* of this sacrament is manifold. 1. That the death of Christ may be reteined in remembrance, 1. Cor. 11. 24. 26. *Luke 22. 19. Do this* (saith Christ) *in remembrance of me.* By which appeareth first, Christs *loue* vnto vs; for the property of loue is to make the louer desire to liue in their memories whome he doth loue: secondly his faithfull *fore-sight* is hereby cleared, in prouiding that his benefit conferred might truly profit vs: for as by forgetting, benefits are lost: so by remembring of them they are conserued.

2. That

2. That God might visibly represent his inuifible guifts to our outward ſences, our fight, taſte & touch, that the whole man being ſtirred vp both in ſoule & body, might with great chearefulnes & ioy celebrate this ſacred and ſumptuous banquet.

3. That it might be a ſigne, ſeale and confirmation of our communion, coniunction and incorporation with Chriſt our head, and by him with the father and holy ſpirit. *1. Cor. 10: 16. Ioh. 6, 56.*

4. To ſignifie and ſeale vnto vs our ſpirituell feeding vpon, and foode by Chriſt: *provided* that we come prepared. For as meat or medicines for the body are not onely vnprofitable but alſo hurtfull, if they be not taken as they ſhould: euen ſo it is with the ſupper

per of the Lord, a meat or medicine for the soule; if it be not aright receiued, we harne our selues.

5. That it might be a token and seale of the new testament or covenant betweene God and vs, wherein God doth testifie that he doth receiue vs to fauor, and remit our faults for the righteousness of Christ, and for the meritt of his death, liuely set forth and shadowed by this sacrament.

6. To signifie and seale vnto vs the resurre&tiō of the soule from sin, & the bodie from the graue.

Iohn. 6. 54

7. That it might be a token and pledge of our communion one with another. We all eat of one bread, and drinke, of one cup or drinke; as fellowes in one family, and seruants of one Lord.

8. That

8. That it might be a publike testimony of our profession, and se-  
peration from pagans and Infidels.

Thus we see the nature of this sacrament: these things we ought all to know: and we ought to prooue our selues before we do receiue, whether wee doe know these things, or the substance of them yea or no. If not; we must vse meanes to get this knowledge least we come vnprepared, and so prouoke the Lord against vs: thus much for the *first* thing whereof we must examine our selues.

#### CHAP. 8.

**T**He second thing whereof we must examine our selues, is *true faith*: which is a certaine and perticuler knowledge of, & confidence

fidence in Gods speciall mercy:  
or a sure apprehension, and ap-  
plication of Christ and his mer-  
rits vnto our selues in particular.

*Prooue your selues* (saith Paul. 2. Cor. 13. 5) *whether ye are in the faith.* This

duety is at no time vnecessary,  
but then very necessary, when  
we are to come to the Lords  
table. For *faith* is the *eye* whereby  
we looke vppon Christ hanging  
vppon the crosse, who is that bra-  
zen serpent, which cureth our  
soules, in ridding thē of the stings  
of sin, & of the poyson of the ser-  
pēt *Satan*. *Faith* is the *hand* which  
apprehendeth Christ in the sacra-  
ment, the *mouth* which receiues  
him, the *tongue* that tasteth him, the  
*teeth* that chew him, the *throate*  
that swalloweth him, and the *sto-  
macke* which digests him. There-  
fore

fore it must in no case be wanting in those, that intend to receiue the Sacrament. Now as a tree may be knowne by her fruits, so may faith be discerned by the fruits and signes thereof. He that goeth vp the riuer may in time come to the spring: and he, that followeth the heat, may soone perceiue where the fire is. There are three infallible tokens of true faith, that I may not number many. The first is *Loue*, which as *Paul* teacheth 1. *Timot.* 1.5.) proceeds from *faith vnfaigned*. The second is *Feare*: for if a man be perswaded that God doth loue him, and that Christ was crucified for his sinnes, he wil be afraid to displease them by his sinnes, and will stand in a reuerent awe. The third is a vehement and constant desire to

G                      haue



haue perfect fellowship with, and  
a full fruition and sight of God,  
Father, Sonne, and Holy Ghost.  
VVhen a man shall vnderstand  
that some great Prince didso af-  
fect him, as that he gaue his only  
sonne to death, to saue him from  
death, and that he continueth in  
his affection stil vnto him; he wil  
long to see him, and will willing-  
ly bestow himselfe vpon him that  
he might inioy his presence, and  
haue continuall conuersation  
and company with him; he doth  
so couet to see his face, and to  
haue his fellowship. So if a man  
do truely beleue and know that  
God the Prince of all Princes did  
giue his *owne* and *onely* sonne to  
death, to preserue him from  
death eternall, and that this his  
sonne did die most willingly for  
him,

him, and that the Holy Ghost doth regenerate and sanctifie him, flinging the gates of Hell from off their hinges within him, and refining his soule from the drosse of sinne, and printing afresh the image of God within him; he can not but sincerely and incessantly desire the societie of this blessed Trinitie: He cannot but earnestly couet to see God: He will wish with all his heart to see Christ, & to be more familiarly acquainted with him. The consummation of the world and his comming to Iudgement would be most welcome to him, as being much wished of him.

CHAP. 9.

**T**He third thing whereof this examination must be made, is our *Repentance*, which is a turning  
 G 2 *from*

from all euill vnto God. For auer-  
sion from sin and conuersion vnto  
God, are the two *poles* or *hinges*,  
whereon *Repentance* turneth. Now  
repentance is meet to be made at  
all times of sinne: For sinne engen-  
dred death, but he that repenteth  
of his sinne shall not *dye*, but *liue*,  
Eze. 18. 21. But if a man repent  
not, God remits not. God giueth  
pardon onely to the penitent. *Pli-*  
*ny* saith, that *Italy* is good onely to  
harbour serpents, and most com-  
fortable for their cold constituti-  
ons: so the heart of man, before  
he doe vnfaignedly repent of his  
sinnes, is in a manner fit for no-  
thing, but to make an harbour for  
the serpent Sathan, and a lodge  
for vncleane spirits. But especial-  
ly must we repent or renew our  
repentance, when we come to  
the

Hist nat. l.

16. c 34

the Lords Supper; For otherwise we shall come vnprepared. He which commeth in his sins, cometh to his sorrow; He doth not rightly remember Christs death, that dieth not to his sinne, but liueth therein without repentance. He makes himselfe unworthy to receiue Christ, that doth offend him without remorse, and sinne without sorrow for sinne. The *paschall lambe*, was commaunded to be eaten with sower hearbs, Exo. 12. 8. They that would feele the sweetenes of Christs blood, must taste the tartnes of their own finnes. *Dauid* saith *I will washe my hands in inno'ency, o Lord, & compasse thine alter*: so must we do before we come to the Lords Table. men do not vsually receiue their bodily foode without washing their

G 3

hands

Psal. 26. 6

Exo. 12. 43

hands from bodily filthines : so we ought to wash our hands and hearts from the filth of sinne, whē we are about to receiue Christ *Iesus*, our true spirituall food and heavenly *Manna*. No prophane person is fit for this businesse : *Procul hinc, procul ite prophani*. Men prouide not good meat and dainty dishes for *Kites* or *Crowes* to feede vppon; *carion* is good enough for them. No vncircumcised person might eat of the *pascal* lamb: so none that are of vncircumcised hearts, ought to receiue the Lords Supper. It is therefore requisite that before we receiue we examine whether we repēt or no, whether we be dead to sin or dead in sin : whether we be in sin or whether only sin be in vs. This will appeare, if we finde in vs these  
three

three workes of the *Spirit* appropriated to the penitent. First, if we hate sin because it doth (*οίσειν*) hurt, being an vtter enemy to Gods glory and our owne saluation: secondly, if we do heartily desire God to forgive it, and to rid vs from it, that it may neither condemne nor conquer vs: thirdly, if we do strue against it, & labour to leaue it, if we take heed of all *occasions and causes* therof, being also griened that we do forsake it no more. And in one word, if we be carefull to preuent and auoid falling into the same sins againe, labouring against the custome of many men, who returne like dogs to their vomit, and fall to their old trade and bias, resembling the *Lizards* called *Stelliones*, who cast their old coats (as *Theophrastus* writeth)

*Scelerum si  
bene penitet  
Eradenda  
cupiditas  
prauisunt  
a'menta.  
Hor.*

*Phil. 18. c. 31*

writeth) & after that eat them vp againe. He that hath performed, and as yet doth performe these things truely, may assure himselfe that he doth truely repent of his finnes.

## CHAP. IO.

THE fourth thing whereof a man must examine himselfe, is of his *spiritual hunger and thirst*. For it behooueth euery one that cometh to this banquet to come with a good stomack or appetite. The more hungry and thirsty a man is, the more welcome he is to the Lord. He that comes with a good appetite, shal not returne empty. The way to get this good stomack is to pray to God for it: secondly, to labour to feeble the want of grace & goodnes: thirdly  
to



to consider what a danger it is to famish, or to pine away for lacke of food to susteine or relieue the *soule*: fourthly, to consider how vertuous and wholesome the body and blood of Christ are to feed and refresh it, how pleasant they are to the taste of the *soule*, and how comfortable & resectorry to the heart. Lastly, as the emptying of the stomacke of flegme and bad humors procureth an appetite to meat, so if we would purge our selues of our sinnes, & cleanse our stomacks of the flegme of wickednes, we should haue a great deale better appetite to the foode of our *soules*.

CHAP. II.

**T**He first thing wherof we must make our examination, is of  
our

our *humility*. For we must come in all lowlinesse of spirit. First, therefore we must humbly confesse with *Nehemiah*, that we haue *griuously sinned*, and with *Daniel* that we haue *committed iniquity and rebelled against God*, and that *Ephe. 2. 3* we are by nature *children of wrath*, as *Paul* affirmeth; nothing belonging to vs but open shame & *confusion of face*, as *Daniel* confesseth of himselfe and his country-men. Secondly, we must ascribe all good things in vs (if any) to the grace of God, from whome they flow as from their fountaine. For we are naturally *conceiued in sin*, (as *Dauid* acknowledgeth) & borne in iniquity, and are *dead in trespasses*, as *Paul* doth testifie. Thirdly, we must go out of our selues & must strip our selues of al supposed

sed righteousness, and opinion of  
*personall* merits, and wholly relie  
vpon Gods mercy & christs me-  
rits. VVe must freely confesse in  
all humility, that we are vtterly  
vnworthy of Gods loue, and of  
the benefits procured by the  
death and obedience of christ, &  
that we are vnworthy to pertake  
of those elements consecrated to  
such an holy vse. *Jacob* ingeniously  
confesseth, that he is *not worthy of*  
*the least of all Gods mercies*. Finally,  
we must humbly confesse that our  
purest actions are pudled with sin,  
and that we do but our duety, if  
we examine and prepare our sel-  
ues before we receiue this sacra-  
ment: yea & that God (if he plea-  
sed) could finde matter enough  
for his iustice to worke vpon, for  
the finall confusion of our soules  
out

Gen. 31.10

Nom. II.

35

out of our best preparation and strictest examination: and that it is his grace and *not our* goodnes, *his* mercy and *not our* merit that his wrath doth not kindle against vs, while those creatures are in our mouthes, and consume vs, as it did against some of the *Israelites* while the flesh they coueted was yet *betwene their teeth unchewed*, as *Moses* hath recorded: For our sins are great and grieuous, and our worthines is worthy of no better.

## CHAP. 12.

**T**He sixt thing wherof we must examine our selues, is *thankfulness*. For it is meete that we should thank God for ordeining his sonne to be the (λύτρον) price of our redemption from sin, Satan,

than, an hel-fire: Secondly, we ought to praise his name for proffering and offering his son vnto vs in the Sacrament, and inuiting vs to come and feede vpon him for the preservatiō of our soules. Tuirdly, we must giue thanks to christ for giuing himselfe voluntarily to death for vs, and for being content to be eaten or receiued of vs by faith for our spiritual reliefe: as also for instituting this sacrament for the manifestation of his loue, the memoriall of his death, and confirmation of our faith. Fourthly, we ought to thanke the Lord for directing vs in his word, how we may receiue the Sacrament aright, and shewing how great the dāger is of vnworthy receiuing, thatso we may be terrified from offending in this

this businesse by vnworthy recei-  
uing, and also prouoked to pre-  
pare our selues in some accepta-  
ble manner. Lastly, we must search  
o<sup>u</sup>r selues whether we come  
with a purpose to be truely thank  
full vnto God for his kindenesse,  
and vnto christ for his loue after  
we haue receiued, and to manifest  
our thankfulness afterwards by  
the reforming of our liues, and  
cōforming our selues to the will  
of God, reuealed in his word. Vn-  
thankfulness is \* a mother of  
much euill. As the roote conuei-  
eth nourishment to the branches,  
so doth ingratitude affoord food  
to many sins, which are as bran-  
ches o<sup>u</sup> bowes thereof. He that  
is not thankfull for the foresaide  
benefits, is like the Hog that eats  
the mast, but looks not vp to the  
Oake,

\*Ingratitudo  
est malum  
vniuersum  
pauca sunt  
bona  
sua.

Oake, & makes himselfe vnworthy to receiue christ, who hath done so much so many, and so great things for him.

### CHAP. 13.

**T**He seuenth thing wherof we must make our examination, is whether we do seriously purpose to *serue* and *obey* God. This *obedience* must be *sincere*, not hypocritically; therefore *Dauid* praieth (Psa. 119. 80.) *Let my heart be upright in thy statutes, that i be not ashamed*: Secondly, it must be *speedy*, without delay: *Dauid* saith *I made hast and delayed not to keepe thy commandements*. Psa. 119. 60. Thirdly, it must be performed *willingly* and *with delight*. *Dauid* commands his sonne *Salomon* to *serue* God with

2. Chro. 7. 1  
21

2. Chro. 13.  
9.



Psa. I 12.1

Psa. I 19.14

Psa. I 19.4

Luke I. 6

with a perfect heart and a *willing minde*. Blessed is the man (saith the Psalmist) that *delighteth greatly* in Gods commaundements. David saith, *I have had as great delight in the way of thy testimonies, as in all riches*. Fourthly when it is once begun, it must be performed with al diligence. David saith, thou hast commaunded to keepe thy precepts *diligently*. Fifthly, it must be *univerſall and absolute*, to all the commaundements of God: walk ye in *all* the waies which I have commaunded you, *Ier. 7. 23*. David saith Psam. I 19. 6. *Then should I not be confounded, when I have respect unto All thy commaundements*. Lastly, it must be *constant*, continuing the whole course of our liues. Blessed are they that do righteousness *at al times*, Ps. 106. 3  
 Gods

Gods loue is constant towards vs therefore our obedience ought to be constant vnto him. It is a shame to begin in the spirit and to end in the flesh: disobedience doth deserue death at all times, and rebellion is alwaies as the sin of wich-craft. The obedience of children to their earthly parents, (so farre as it is in the Lord) must be constant, therefore much more ought our obedience to be to God our heauenly father.

I. Sam. 15  
23

#### CHAP. 14.

**T**He eight and last duety wherof we ought to examine our selues, is our *Loue*. We must proue our selues whether we be in loue with all men yea or nay. For, he is vnworthy to receiue

H the

the head, that hateth any of his members. If a man be out of loue with his neighbour, his loue is crazed towards God himselfe: do we thinke that he loneth Christ, that cōtemneth his seruants, that derideth, maligneth, or hateth them? doth not the Sacramēt picture out the death of Christ? doth not his death declare his loue? and doth not his loue vnto vs deserue that we should loue one another, yea and all, for whome he dyed, and whome he loueth? Are not those then forgetfull of his loue, & vnmindefull of his death, & therefore vnworthy of the sacrament, that are not in loue with their bretheren? We must therefore repent of this sin, and turne our hatred or *non-loue* into true loue, if we meane to keep in Gods loue,

loue, or if we desire to be guests for the Lords Table. It is the only debt which God would haue vs owe one to another; therefore we ought to be continually paying it, as we must continually owe it. Moreouer our Sauour Christ saith, (Mat. 5. 23. 44.) *If thou bring thy giift to the Altar, and there rememberest that thy brother hath ought against thee, leaue there thy offering before the Altar & goe thy way: first be recõciled to thy brother, & then come & offer thy giift.* The like we must performe before we offer vp our spirituall sacrifices of praier and thanksgiuing vnto God, which we vse to make at the receiuing of the Lords supper. With what face can we desire God to forgiue vs our sinnes, while we lye in any knowne sinne and will not leaue

Rom. 13. 8

it? How darest thou sue to God for his loue to thee, whilst thou art out of loue with thy neighbor? How dare any come to this banquet of loue, and there present himselfe before God, who is *Loue* it selfe, carrying a cankered and rancorous hart towards his brother, the image of God, the work of God, and the redeemed of Christ? How dare we pray, *forgiue vs our trespasses, as we forgiue them that trespassed against vs*, if we shall with a spitefull spirit seeke to be reuenged of those haue iniured vs, and will not forgiue them? Let euery man therefore before he commeth to the Lords Table there to pray to God & to praise him, and to receiue the signes & seales of Gods grace, and Christs loue, and the benefits proceeding from

from the same, leaue & lay down  
all hatred, spleene and malice,  
& take vp the spirit of meekenes,  
mercy, gētlenes & loue. *Obi.* Then  
it seemes a man may not receiue  
the sacrament, if he be at law with  
his neighbour. *Ans.* Yes if he go  
to law as he ought to do; with-  
out hatred of his neighbours per-  
son, and onely to defend his iust  
cause, to try the truth, or to main-  
taine it, neither suing his neigh-  
bour for trifles and toies, nor v-  
sing the law when a remedie may  
be had without it, nor intending  
to beggar his poore neighbour  
by holding him in suite. *Obi.* If  
I may not come to the Lords Ta-  
ble vnles I *forgiue* and *forget* iniu-  
ries, and *purpose* to let passe all re-  
uenge, I will abstaine from com-  
ming. *Ans.* If thou dost not come

because thou wilt not leaue thy grudge, thou offendest God: for thou must rather forsake thy malice then forbear to come, because thou wouldst be malicious. And secondly, the longer thou reteinest thy malice, the more vnfit thou makest thy selfe to repent of it and to forsake it; the longer it tarrieth, the deeper roote it taketh. Thirdly, so long as it lasteth *Sath* a leapeth, thy flesh reioyceth, thy grace is foiled, and thou makest thy selfe vnfit to performe any duety in any acceptable manner. Lastly death is *\*certaine*, the comming of death is *uncertaine*: now iudge what a dangerous thing it were to be taken away by death in thy malice. How canst thou expect Gods mercy, that woldst not forsake thine own malice?

*\*Nil certius  
morte, hora  
mortis nil in  
certius.  
Barnard*



lice? How canst thou look for pardon of him, who wouldst not pardon thy brother? How canst thou hope that he will forget thy many-fold and grievous offences, committed against him, if thou wilt not *forget* one, (it may be) & a small offence admitted against thee? Or how darest thou desire him, that he would not beare the least ill will to thee, or withdraw the light of his countenance from thee, though but for a moment, if thou wilt not striue with all thy strength against thy venemous & reuengefull spirit, but wilt retein and foster it? Let all men therefore as they tender Gods glory, or as they respect either his grace or their owne peace & welfare, relinquish & with speede abandon all hatred, malice and spite, and  
with-

withall, imbrace and cherish the spirit of concord, loue, patience, and humanity. This shall suffice for the third generall point, to wit, for *the things whereof we ought to examine our selues.*

## CHAP. 15.

**T**He fourth, concerneth the *manner* how this examination should be made. For the manner of working doth helpe much to the making or the marring of the worke. God requires that all our worke should be both *good* and *well* wrought. An action good in it selfe may be *euill* in the agent, & indeed is, vnles it be *well* acted. A good worke ill wrought, a good deede ill done, a good word *ill* vttered, a good speach *ill* spoken,  
is

*Bona.  
Bene.*

is no better at the best then (*Splendidum peccatum*) a beautifull sin; like a tree without pith, like a bone without marow, a body without a soule. First therefore, this examination must be made in faith, for *whatsoever is not of faith is sinne.* Ro. 14. 23. But we haue warrant sufficient out of the word for this examination, so that in performing of it, we containe our selues within the compasse of the worde, and take direction from thence for right performance of it. Moreover we ought to belieue assuredly that God will for the sake of Christ accept of our examination, and will winke at the imperfection of it, Or at least we ought to belieue that God can pardon our weakenes in the doing of it, and to desire with all our hearts that

1. Sam. 15  
22

that the weakenes may be pardoned and the worke approoued. Secondly we ought to examine our selues in conscience of Gods commaundment, euen because God would haue vs to do it. *Obedience is better then Sacrifice, and to hearken is better then the fat of Rams.* Now the best obedience is, when the person that obeies, performes the worke commaunded in the way of obedience, that is with an intent and purpose to obey the person that doth commaund it.

Thirdly our examination must be made in truth; truely, not feinedly, or in shew onely. Our minde must be vpon it, we should haue a heart to examine our selues. Sincerity is as *Salt* to season an action, and to make it sauory: it is the *ax-tree* whereon it turneth,

neth, and the wheele whereon it  
runneth. A worke wrought with-  
out sincerity is like a scul without  
braines, or to a painted Sepul-  
chre, faire without but foule  
within. There is none more vilde  
thē an hypocrite, his heart is false,  
his punishment horrible, and his  
hypocrisie most abhominable.  
His cōscience accuseth him, God  
doth accurse him, and man doth  
abhorre him. Let vs therefore in  
all our actions beware of hypo-  
crisie. *Peter* would haue all the  
faithfull to lay downe all deceit  
and hypocrisies.

1. Pete. 2.1

Fourthly, our examination must  
be made in loue to God, and in  
feare of his dreadfull name. The  
childe worketh vpon his fathers  
commaundment, because he lo-  
ueth his father and feareth to dis-  
please

please him. So we, that professe our selues to be the children of God, must do this duety heere inioyned, because we loue God, and because he sheweth his loue to vs, and because we are afraid to offend him by our disobedience heerein; as being vnwilling to loose his loue or loue-tokens, or to venture his displeasure, and so to kindle the coales of his wrath against vs.

Fistly, we must proue our selues *thoroughly*: our tryall must be *strict* and our search *narrow*: we must so proue, as that we may *approve* our selues, which can not be by partiall and superficiall examination.

Jer. 17. 9

*The heart is deceitfull and wicked aboue all things, who can know it? Sin is so smooth, our flesh is so false, Sathan is so subtill, and we so simple*

simple and so silly, that vnlesse we search our selues to the quicke & examine narrowly, we shall neuer truely discern our estates. Mettallyeth in the bowels of the earth, & sin in the bowels of the soule; a man must dig deep that meanes to finde it out. We must *be wise as Serpents*: but it is a maine poynt of wisdom to try thoroughly before we trust, to prooue well and warily before we do approoue: we must turne *thoroughly* from all our sinnes, we must turne out of all our sinful waies; it is therefore necessary that we should examine our selues *thoroughly*: we must keepe *our hearts with all dilligence*, so we must examine them with *all dilligence*. Job saith, that *when he knew not the cause he sought it out dilligently*. Job 29. 16, So, that we may see  
our

Mat. 10. 16

Prov. 4. 23



our case and know our selues, let vs examine our selues dilligently with all care and conscience. When a Magistrate examines any matter or any man loosely and but superficially, it is by reason of ignorance, negligence, or partiality: so we shall bewray one of those euils in vs, if we do not dilligently and thoroughly try our estates, and examine our selues. Thus we see how we ought to examine our selues. As Christ saith *Take heed how ye heare:* so I say take heed how ye examine. There is an ill manner of hearing, and an ill manner of examining: he that will examine and try himselfe *aright*, must not onely try by the *right* touch-stone, but in the *right* fashion. It wil not be here amisse to declare also the end why we must

Luke 8. 18

must prooue our selues. The end is two-folde, principall & inferiour. The *principall* end is the *glory of God*, which ought aboue all things to be sought for of all men in all their actions, therefore *Paul* saith (1. Cor. 10. 31) *Whether ye eat or drinke, or whatsoeuer ye do, do all to the glory of God.* The *inferiour* end is two-folde: First that we might know our selues and the case we are in, that so we might prepare our selues for the receiuing of the Lords supper. Secōdly, that we might confirme the good assurance or perswasīō that we haue of our good estate before God, For *true & new* obedience vnto the commaundments of God, doth plainly demonstrate that the obeier is the childe of God, the member of Christ, within

within the kingdome of grace, and an heir apparent of the kingdome of glory. But obedience performed to this one commādmēt of examination in the *right manner*, which I haue before declared, is *true* and *new* obedience, & is in him onely that is carefull to obserue *all other* commaundements, which he knoweth to be Gods. Therefore he that obeieth this one precept as he ought to do, may assure himselfe that his state is *good before God* in this world, and shalbe *glorious with God* in the world to come. And so much for the fourth generall point & for the doctrine it selfe. The vses thereof come now to be deliuered.

## CHAP. 16.

FIRST we are taught to take heed that we do not come to the *Lords table* without *serious & sound examination* of our selues. How can we know that we goe prepared if we do not proue ourselues? And how can we know the depth of our hearts vnles we souid them to the bottome? A man shall receiue very litle heat from the fire, if he stay not at it, but passe hastily by the hearth: So we shall but ill discern & vnderstand our hearts, if we do but glance at them, as by the way, and search them onely superficially, and not narrowly. Who can know the nature and course of the sunne without serious search and study? Euen so no man can rightly know the nature  
I and

and course of his *soule*, and the disposition and motions of his hart, except he do very diligently, seriously, & laboriously, search & examine them. For mans heart is a mine of wickednes, and a gulfe of deceit. It is full of secret corners and winding staires, and wil appeare often more glorious then indeede it is. All is not currant mony which hath the Kings picture vpō it: neither are our hearts alwaies good mettall when they seeme good: therefore if we will not be deceiued let vs search them truely, and touch them throughly, and neuer cease proving them, till we may with good warrant approoue them. For as winde and fire gather strength in proceeding: so the further we proceede in the diligent performance

mance of this duery, we shall be made more able to goe through-  
stitch with it. And as naturall bo-  
dies, the nearer they come to  
their places, do moue so much  
the more swiftly: so shall we in  
the course of this *examination*, to  
our great comfort and commo-  
dity. And thus by our carefull &  
constant tryall of our selues, we  
shal manifest our obedience vnto  
God, we shall declare the care  
we haue of our owne welfare and  
welldoing, and the more eager  
we shall make our selues vpon  
this duety, and procure such an  
appetite & affection to it, as that  
we shall be more swift and nim-  
ble in performing of it; and not  
easily driuen from it, till we haue  
finished it in some honest and  
laudable manner.

I 2

Secondly,

Secondly, as we must in examining our selues beware of the comon custome of many, which slubber ouer this and all other christian dueties, or else passe by it without any regard therof at al: so also we must take heed of the wily stratagems & pleasant enchantments of Sathan and our owne *Flesh*, which are false hearted and full fraught with fraud and subtilty. Lastly we must beware that we do not conceiue of this sacrament, and of those other things (whereof we must examine our selues) according to the sentence & determination of the Romish Sinagogue, which is the chaire of pestilence, & the throne of Antichrist. *Beware of the leauen of the Pharises: take heede of her partie-coloured & linsi-wolfe doctrines, and because*



because the *Light* (or word) of the Lord is the breath of man, & searcheth the bowels of the belly, & is a discerner of the thoughts & intents of the heart and therefore the fittest touchstone to try our selues withal; it is meet that we should acquaint our selues with it. The more we are ignorant in Gods word, the more vnfit we are, and vnable to performe this duety. For it is the only true rule of our examination; And as the *Marigolde* or *Dazie* doth open and shut with the day-light, so should our examination begin and end with and in the word. The *loue* of ignorance, is the *life* of ignorance, and the *life* of ignorance is the *death* of the ignorant: for the *wages* of euery sinne is death, yea an *euer-living* and an euer lasting death. For

Pro. 20. 27

Heb. 4. 12

Occultum  
nil esse finit  
latebrae;  
per ovinis  
intrat, &  
obstrusus ex-  
plorat quis  
q; recessus.

Eze. 18. 31

Rom 6. 23

11. 66. 34

this death is life, and that life is death, a life of horroure, and an horrible death, a death of terror & a terrible life. Now what wise man would indanger his soule, & expose both soule and body to such infinite & such inextricable misery by taking delight in ignorance in Gods word? Men are carefull to shun small and momentary dangers, were it any wisdom then to thrust themselves vpon this, that is so great, as it can neither be described with pen, nor vttered with tongue, nor yet conceiued of the minde? Many men bend their thoughts vpō the search of naturall things, and many spend much time in labouring to know the states and fashions of countries and kingdoms, and to haue vnderstanding

ing in liberall & illiberall, sordid  
yea and impious arts & sciences;  
and shall not we study to vnder-  
stand the sacred scriptures, which  
are the *Oracles* of God and his  
*Law-booke*, by which we may see  
and sift our selues, and learne to  
direct our feete, to gouerne our  
very thoughts, and to prepare &  
dispose our selues for euery good  
worke whatsoeuer, whether it  
concerne God immediately, or  
our neighbour, or our selues in  
speciall?

Those which affect the know-  
ledge of things naturall, and po-  
litique or ciuill, and neglect or  
respect not the knowledge of  
Gods word, are not vnlike those  
foolish childrē, which busie them  
selues in turning ouer the leaues  
of their bookes to looke for fine  
letters

Luk. 10. 41

Mt. 23. 23

Iohn 5. 39

Psalm. I 19

15

54

12

letters and painted babies, nothing regarding the solide & substantiall matter, which is contained in their bookes: and not much vnlike *Martha*, who was busied about many things but not about the best: or the *Pharisees*, who tythed *Mint* and *Commim*, but omitted the waightiest matters, which the law required. Let vs therefore *search the scriptures*, as our Saviour commaundeth, and labour to vnderstand the will of God reuealed in them, and so we shall be able to vnmaske our sins, and discouer our soules, and fit our selues for the Lords Table.

*David saith, I wil meditate on thy precepts, and consider thy waies: thy statutes haue bene my songs in the house of my pilgrimage. And praieth, Blessed art thou o Lord, teach me thy statutes.*

*tutes : open mine eyes that I may see the wonders of thy law : and make me to understand the way of thy precepts.*

And the Holy ghost describing a blessed man, saith, *that his delight is in the law of God, & that he dooth meditate therein day and night:* As we therefore respect the commandment of *Christ*, and the practise and resolution of *David*, and as we desire to be in the rolle of the blessed, & assured that we are out of the rank of reprobates, & of vnprepared communicants, let vs acquaint our selues with the word of God, and make it alone the *Touch-stone* of our tryall, and the *line* to measure all our actions, and the *Iudge* to determine of all our waies and of our whole estates.

Psalm. 1. 2

Thirdly, forsomuch as we are  
com-

commaunded to vse this examination, as a *meanes* to make vs fit for the Lords table, we are all taught, to take heed that we make not Gods decree a meanes to make vs negligent and secure.

For there are some desperate and prodigious wretches, who make conscience of no duety nor of any religious action, because (they say) it is to no purpose, seeing God hath set all thinges downe in an vnchangeable, vnresistable, & irrevocable decree. It is true indeed that Gods decree is eternall, constant, and immutable, and yet nevertheless, we may, yea we must vse all honnest & lawfull meanes, for the effecting of that which is conuenient and good. Because as  
God

God hath ordained the end, so he hath also subordained the meanes, wherby it shalbe brought to passe. Because God hath decreed either the victory or the ouerthrow vnto an army, must the captaines therefore be negligent, supine, and lazye? Must the Souldiers therefore cast away or not vse their weapons? Must they therefore abstaine from praier & from fighting? God hath decreed the destruction and desolation of the whore of *Babylon*: so he hath also ordained the meanes to effect it. Ten Kings shall hate her, and make her desolate and naked, *Reu. 17. 16.* In like manner as the Lord hath decreed that a man shal receiue the Lords supper aright, so he hath also to that end decreed that the  
same



same man shall prooue and prepare himselfe. *Paul* was not ignorant of Gods decree, yet we see that he requireth the performāce of this duety, which he would neuer haue done, if he had iudged it needelesse and of no vse. And indeede we must not make Gods decree or secret will the squire and rule of our actiōs, but his reuealed wil. Whatsoeuer God commaundeth vs in his word to do, that we must do with all lowlinesse of spirit, without grumbling & disputing. His word is our warrant: and his precepts must be our practise. *Abraham* must go when God bids him goe, though he knowe not whether: euen so we must proue our selues, seeing God commaunds vs, though we knew not why. For God is our supreme & absolute

But wee  
know why,  
as before  
was intreated

absolute Lord, his commaundements are not idle or vnreasonable: and as *Pliny* writeth of the *Piralis* or *Fire-fly*, that it liueth so long as it abideth in the fire, & dyeth if it leape out, and fly any thing farre into the ayre; so it may be said of vs, that by desart we die so soone as we do transgresse any of Gods commaundements, and either break downe or leape ouer the pales of his precepts. But *blest* are they that keepethem, for they shall liue: they do liue the life of *grace*, and shall liue the life of *glory*, *Ezek.* 18.22.

Fourthly, all those communicants are in fault, who receiue the Sacrament without due tryal before they come. They neither respect the thing they take in hand, nor regard the Apostles exhortation,

Rom. 13.8

Reu e 22.  
14

verse. 4

tion: and therefore they bewray their disobedience and disloyall hearts, and shew themselues negligent and catelesse of their owne peace & welfare. For what peace is there, or what comfort can there be in sinning against God, and leauing those things vndone which he willeth to be done? *Those which know their Maisters will, and will not do it, shall be beaten with many stripes, Luke 12. 47. And to him that knoweth how to do well, & doth it not, to him it is a sinne.*

*Iame. 4. 17*

*Verse 5.*

Fiftly, seeing that examination of a mans self is commaunded to be made before this sacrament be receiued, we see plainly that those ought not to be admitted vnto it, which are not able to examine themselues; as mad men, and children, and all such as haue  
either

either no knowledge of Christ at all, or not sufficient, albeit they do professe Christian religion. For not onely Drunkards, Theeves, Mad-men, Heretiques, & such as are infamous for some notorious vice, but *children* also and *ignorant* persons (though for conuersation ciuill) must not be permitted to receiue this Sacrament. For first, examination is required of euery receiuer: secondly, meditation and remembrance of Christs death: thirdly the rites or actions vsed in this sacramēt are not fitting to infants; as receiuing, eating, drinking. Lastly, circumcisiō was vnder the old testament apointed for children, (& so accordingly we baptize children) but the *Pasouer* belonged to those onely that were of age

*Ebrius infamis, erroneus, atq; furvens; cum pueris domini non debent sumere corpus.*

1 Cor. II.  
25

age at least to aske what it meant. It is true indeed that the Sacrament or signe & seale belongeth to those to whome Christ (the thing signified) doth appertaine, but yet onely according to Gods determination and appointment proper to each Sacrament, to wit, so as that the sacrament of *initiation*, admission, or entrance into the church be giuen both to children, and men of yeares, but to the *male* onely in the olde testament, and that also not before the eight day, but in the new testament (that is *now*) both to male and female, without limitation of time, and that the sacrament of *Nutrition* and continuance in the Church be giuen to those onely, that are of yeares and discretion, and that by reason of one peculiar

ar

ar end (to wit, the annuntiation of Christs death) and of the different circumstance of the action. And albeit our *Saviour* saith that none shall haue life in them, vnles they eat his flesh and drink his blood, yet it doth not follow that the sacrament of his body and blood should be giuen vnto infants: for he speaketh not of sacramentall eating and drinking, but of that which is meerly spirituall or by faith. Neither doth he there meane infants at all, seeing they are vtterly destitute of actual faith, which none haue, none can haue, but those that haue discretion, knowledge and vnderstanding. This shall suffice for the first *Doctrine*: a second followeth.

John 6. 53

K

CHAP. 17.

## CHAP 17.

SEcondly, forsomuch as the Apostle commaundeth a man to *examine himself*, I conclude that a mans principall and chiefest care must be to prepare and *proue himselfe in particular*. The reasons of this conclusion are many. First, the Scriptures both heere & else where doe proue it by expresse precepts. *Dauid* saith, *Examine your owne heart*. HAGGAI saith, *Cōsider your own waies in your harts*. PAUL saith, *Let euery man proue his owne worke*. And againe, *Proue your selues, examine your selues, know yee not your owne selues?* Now the holy scriptures are Gods own oracles, *giuen by inspiration of God*. For these and all the other *holy men of God* spake

Psalme 4. 4

Hag. 1. 5.

Galat. 6. 4

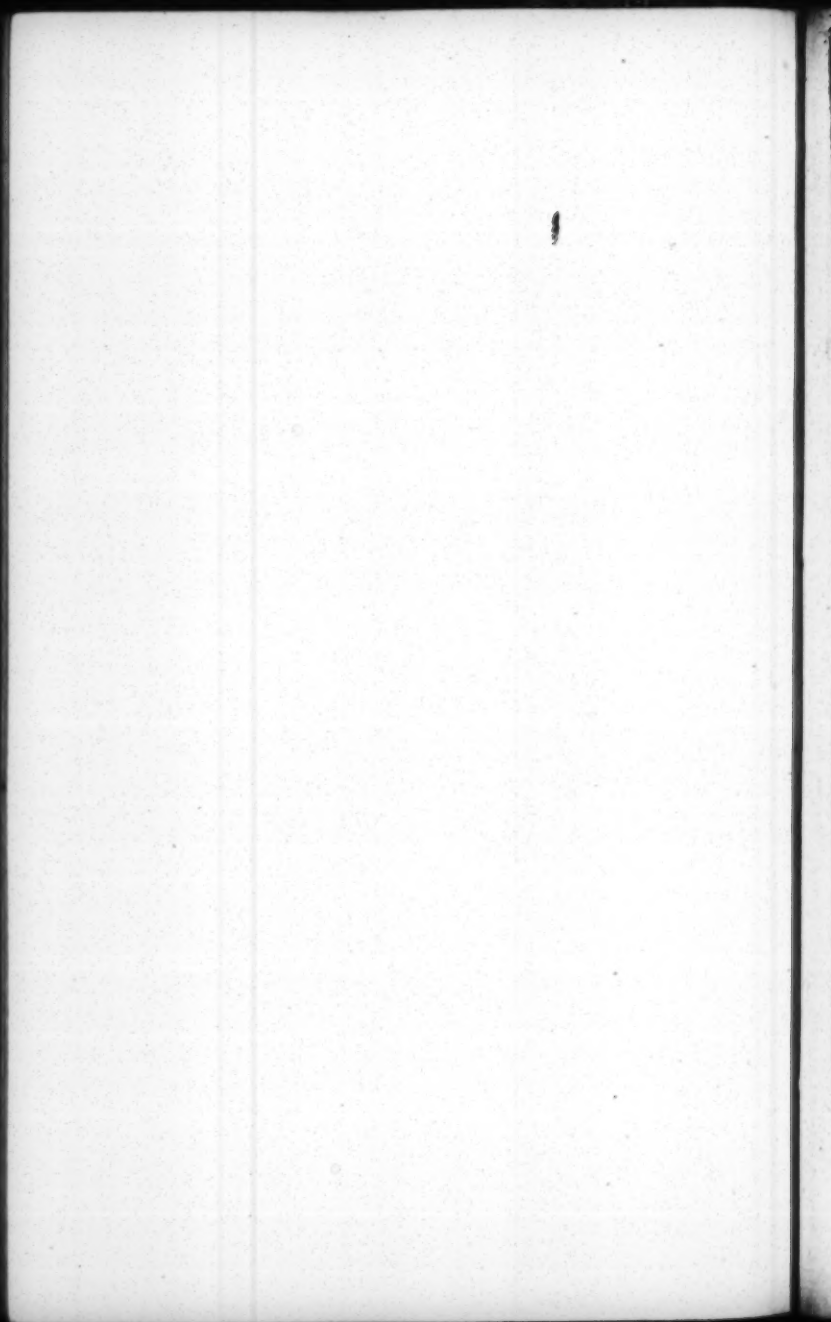
2 Cor. 13. 5

1 Ti. 3. 16

3. Pet 1. 21



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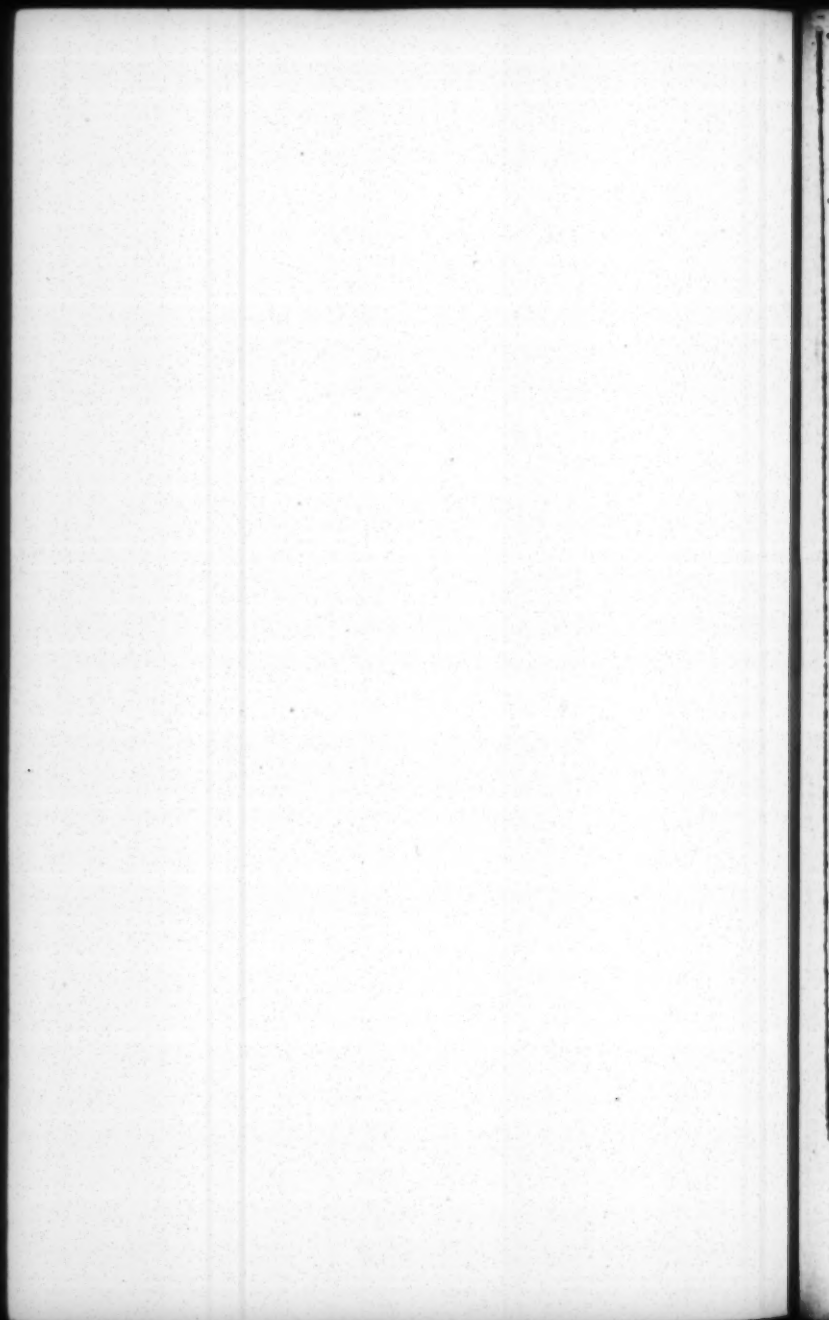


our selues in special, & that by our  
*selues.* The lord wil haue mē *diligēt*  
*to know the state of their flocks,* and  
*biddeth thē take heed to their herds;*  
 therefore good cause haue we to  
 be diligēt to know the state of our  
 harts, & to take heed to our selues  
 Shall mē prooue their oxē, & try  
 their horses, & shal not we prooue  
 & try our selues? shall an honest &  
 painfull sheephherd obserue & at-  
 tend vpon his sheep? shal he prooue  
 and veiw them diligently, that he  
 might haue a sound and fruitfull  
 flock, & shall not we obserue and  
 attend vpon our selues, that wee  
 might haue sound soules? shal not  
 we ponder & prooue our hearts  
 throughly, that we might be fit to  
 receiue Christ, & that wee might  
 approoue our selues vnto God,  
 and present our selues vnto him

(as

Vse. 1.

Pre. 27. 23



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*selues*. The lord wil haue mē diligēt  
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 receiue Christ, & that wee might  
 approoue our selues vnto God,  
 and present our selues vnto him

Vse. I.

Pre. 27 & 23

(as

(as we vse to do at the Sacrament in the way of thankfulness) as an holy and liuely sacrifice acceptable vnto him by *Iesus* Christ? Shal men fit their cattell for faires and markets? and shall wee dresse vp our selues, when we go to feasts and publike meetings? And shall we not prepare and fit our selues, and trim vp our soules, when we come to this spirituall banquet and market, in which we set our selues before the great God and graund Commander of all the world; and wherein Christ *Iesus* and his inualuable and all-sufficient merits are set before our eies, and offered to vs: which we may buy without golde, without monie, without marchandize: and which wee may touch, wee may taste, we may eate and drinke by  
faith

faith, freely without sursetting,  
without fulnesse, and yet to the  
full: We can neuer be so full of  
them, but we may well desire to  
feelee them more, & to feed and fil  
on them still; They are so sweete  
in the mouth, and so pleasant in  
the maw, so good of taste, and so  
easie of digestion. Finally, shal we  
dresse vp our houses, shall wee in  
our own persons see al things set  
in order, when we are to receiue  
and entertaine some great man;  
as the King, some noble person,  
or our Land-lord? And shall wee  
not *our selues* labour to decke  
and dresse vp our heartes and to  
order all things aright within vs,  
when wee meane to receiue the  
*Sacrament*, yea, to welcome and  
entertaine the King of glory, the  
Lord of life, on whom wee doe  
L depend,



depend, and by whom wee haue and hold our liues naturall, spirituall and æternall, and the true title vnto, and the right vse of all our lands and goods: who is also our *King* to gouerne vs, our *Intercessour* to sue for vs, our *Shield* to protect vs, our *friend* to counsell vs, our food to releiue vs, and our *God* to saue vs. Yea, we desire to bee fitly dressed and prepared: therefore let vs ransacke & prone our selues, And let vs doe it *our selues*. For *wee* can best doe it: and it will be best done, when *wee* doe it *our selues*. The heart is best acquainted with it selfe: and either is, or should bee most faithfull to it selfe, and more studious of her owne good then another either is or can be. Thus much for the first vse.

Secondly,

Vse. 2.

Secondly, this Doctrine serves to correct the curiositie of many men, who spend much paines in examining & iudging of others, but neuer call themselves to a reckoning. There are some as quicke sighted as *Eagles*, to discern and spie out the finnes of other men. but as blind as *Beetles*, when they haue to do with themselves. But if it would please them to looke vpon themselves, to turne their eyes into their owne breasts, & to examine and weigh themselves, they would not haue so much leasure to censure and search others. If they would take due & true notice of themselves, they would haue worke enough within doores, and might well spare their curious inquisition, and vaneccessarie prying into o

ther men. VVee haue yrons ynough of our owne in the fire: we need not curiously and ouerbusily meddle with other mens, least our own should be burnt in the meane time. I doe not taske those, that are called to examine others, & do containe themselves within the lists and limits of their callings: but those onely, that are curiously & without any calling occupied in this worke, or which are wholly taken vp with examining and preparing of others, neuer thinking seriously of themselves, or sildome, and not so often as they should. He which examineth others, or counsels the to examine themselves, & sheweth them how to doe it, and in the meane while forgets, or lets passe himselfe, is like the man, that

that directeth an other, and erreth himselfe: hee may bee a meanes of good vnto others, as those were, that built the *Arke*, and yet perish himselfe (if he take not heed) as they did. Thus much for this second Doctrine. A third followeth.

## CHAP. 18.

**A** *And so let him eat.* In that the Apostle hauing exhorted vs to examine our selues before we come to the Lords Supper, doth immediatly adde a newe Commandement, or exhortation saying; *And so let him eate, &c.* I gather these three Doctrines.

First; that it is not sufficient for a man to examine himselfe, and so to rest: but that he ought also

Doct. 3.

to allow of himselfe, to approoue himselfe to God and to his owne conscience, and to be perswaded in his heart that hee may come. For whatsoeuer is not of faith is sinne: but no man hath any sure warrant out of Gods word to come, vnlesse hee doe approoue himselfe before.

*Probation without Approbation* will stand vs in little stead: yea, it will bereaue vs of all excuse. For if we will not labour that we may approoue our selues, and that wee may bee approued of God, when by proouing of our selues wee finde our heartes amisse, and our states but euill and vnorderly, wee shew our selues, desperately negligent and secure, we tempt the patience and long suffering of God, wee make our selues

selues more guiltie of our owne destruction, wee sinne the more grievously if wee come to the Lords Table, and wee leaue our selues without excuse before God, if he iudge vs for comming so. We knew our dutie: we sawe the danger: wee were priuie to our defect and vnpreparednesse: Wee neglected our dutie: wee weighed not the daunger: wee sought not to prepare and approoue our selues: we yet went, we would goe: and so we wittingly ran, and rushed vpon the sword of vengeance, euen the pike of our owne destruction.

Moreouer, the Greeke word, *δοκιμαζειν* translated *examine* or *proue*, doth also signifie, to *approoue* or *allow*, and is so taken and translated, *Rom. 14. 22.* and *1. Cor. 16. 3.*

A man may prooue himselfe and yet not approoue. But surely *Pauls* meaning was that a man should approoue himselfe before he came to the Sacrament. Therefore I see not but that the word in this place may be taken in both senses, to *prooue* and *approoue* our selues; and so it may bee vnderstood in *Gal. 6.4.* Now that wee may approoue our selues rightly, wee must labour that all our works be according to Gods will, performed with an honest heart in the name of Christ vnto the glorie of God. And that we may doe thus, we must labour to bee bathed in the blood of Christ, and to be partaker of his Spirit, who may informe our iudgements, and reforme our hearts, and make vs conformable  
to



to the will of God, and for to strive to please him in doing that which is good, and abandoning that which is euill.

Let vs therefore (brethren) not onely prooue, but also approoue our selues. For one ende of our proouing, is that we might labor to approoue our selues, and that we might bee approued of God, and accounted meete to receiue the Sacrament of his sonne. And further, we shal reape great comfort to our soules, gathering assurance that wee are in Gods fauour, in the state of grace, & out of the state of damnation, out of the ranke & rabble of reprobates, and in the number of Gods elect.

Secondly, I gather that it is not ynough for vs to haue prooued, and approoued our selues before  
we

Doct. 4.

we come : but that we ought also in the *very act* of receiuing, or in the very time therof to approoue our selues. *Paul* saith ; *So let him eate*: that is approouing himselfe, and finding himselfe meete , and prepared to receiue. For a man may examine, and approoue himselfe also, and yet receiue vnworthily, if after his examination and approbation hee should fall into some capitall and grieuous sin, and so receiue before he haue renewed his faith and repentance, by apprehending & applying the blood of Christ for the remission of it, and by the desiring pardon of it, and by sobbing and sorrowing for it, and accursing it to the pit of hell from whence it came. Therefore *Pauls* meaning is, that wee must not onely prooue and approoue

approoue our selues before wee doe receiue, but also wee should approoue our selues when we do receiue, allow of our selues as of prepared Guests in the act and article of receiuing.

Thirdly, I gather that, when a man hath once prooued and approued himselfe, and opportunitie serueth, that it is not at his choice and libertie, either to receiue or not to receiue, to goe or to tarry. Hee must goe, hee must receiue. *Let him eate*, saith Paul. It is a *Precept*, and not a *bare permission*. He doth not say, *Let him eate and drinke if he so please*. The former wordes are a commandment. wherefore then should not these be so likewise? The Greeke wordes are of one *person*, and of one mood: they are of the *commanding*

Doct. 5.  
They that contemne or neglect this holy Banquet, contemne and neglect, first the commandment of God: Secondly the memorial of Christs death. Thirdly, the communication of the body and blood of Christ: Fourthly a meane to

strengthen  
their faith.  
Fifthly, they  
are not to  
be reputed  
good disci-  
ples.

*manding or imparatiue mood: and they are vsed in one verse, about one matter, and one in the necke of another. It followeth;*

### CHAP. 19.

**E***Ate of this bread and drinke of this cup.* The word *bread*, hath diuers significations in the Scriptures.

First, it is taken for bread properly, as in *Gen. 14. 18.* And *Melchizedech brought forth bread and wine:*

Secondly, by it is sometimes meant *bread corne*, or *corne* whereof bread is made, *Ipb 28. 5.* *Out of the same earth commeth bread, and vnder it there is as it were fire turned vp.*

Thirdly, it is put for *Manna*, *Ex. 16. 12.* *And in the morning yee shall*

shalbe filled with bread, that is, with *Manna*, as *Moses* doth expound it in the fifteene verse.

Fourthly it signifieth sacrifices, as in *Mal. 1. 7. Ye offer vncleane bread vpon mine Alter.*

Fifthly, it is taken generally for all things necessarie for the maintenance of this present naturall life. And so it is vsed in the Lords prayer, and in *Gen. 3. 19. In the sweat of thy face shalt thou eate thy bread*; that is, thou shalt get thy liuing.

In this place it is vsed in his proper and naturall signification. Now our sauiour ordained bread to be the Sacrament of his body, by reason of the analogie and similitude of the properties and effects of the signe, and the thing signified. For;

First,

First, as corporall bread is made of corne, so spirituall bread is made of the body of Christ.

Secondly, as bread is baked in the ouen with the heat of the fire: euen so the body of Christ was (as it were) baked with the fire of the Crosse, and prepared to bee the foode of the soule.

Thirdly, as bread asswageth hunger, and strengtheneth the heart, and preserueth the life of the body: so the merits of Christs body stayeth the hunger of the soule, and strengthneth it to eternall life.

Fourthly, as bread profiteth the hungrye, and not those that are full: so the merit of Christs body doth benefit those only, that hunger after righteousness, but those neuer a whit, which swell with the  
the

the opinion of their owne righteousness and perfect puritie.

Fiftly, as bread distributed amongst many is a token of concord: so also the body of Christ sacrificed for the sinnes of many, is a token and pledge of his good will towards vs, and of mutual good amongst our selues.

Sixtly, as one & the same bread is made of many graines: so wee many, who pertake of one bread, (one in a common notion of the Sacrament, and receiued to one ende, but not one in number) are one mysticall body of Christ.

And it pleased him to make choyce of bread rather then of flesh, because he did not respect the colour or externall forme (in which regard flesh is likest to flesh) but the strength or vertue  
to



to releiue and nourish, which is greater in bread (the staffe of life) then in the flesh of any creature whatsoeuer.

By *Cup*, the Apostle vnderstandeth the *wine* in the cup. Now Christ instituted wine to bee the signe of his blood for the resemblance, that is between the properties and effects of wine and his blood. For;

John 15.<sup>1</sup>. First, as wine is a most sweete liquor comming out of the vine: so the blood of Christ is a most delicate drinke for the soule: hee is the *Vine* from whence it came, and the *Grape* out of which it was squized.

Secondly, as wine slaketh the thirst of the body: so the merite of Christs blood quencheth the thirst of the soule.

Thirdly,

Thirdly, as wine maketh the heart merrie, so the blood of Christ receiued by faith doth comfort the soule, and maketh the heart ioyfull.

*Psal. 104.  
15.*

Fourthly, as wine warmeth the body and driueth away cold: so the blood of Christ expelleth the coldnesse of charitie, and heateth our hearts with zeale and loue.

Fiftly, as Wine causeth the countenance to shine, & remooueth palenesse: so the merite of Christes blood taketh away the palenesse of the soule, and makes it looke fresh and faire as a rose. It layeth the stormie windes of the conscience, and makes vs seeme comely and amiable in Gods sight. Whatsoever a man seeth through red glasse, will appear

M

peare

peare red, so whatſoever God beholdeth through CHRISTES blood ſeemes lovely, faire and beautifull.

Sixtly, as wine makes a man cheerfull, ſtirring and active : ſo the blood of Chriſt received by faith, ſtirreth vp the ſoule and makes it cheerefull, quicke and nimble, about good workes.

Seuenthly, as wine procureth ſpeech, and cauſeth the heart to breake out into Songs : ſo the blood of Chriſt makes vs eloquent and muſicall in the confeſſion, and commemoration of his benefits conferred freely to vs.

Laſtly, as wine ſtirreth vp the ſpirits, and maketh men bold and hardie: ſo the blood of Chriſt applyed by faith to the heart, will make men ſtout, valorous, and  
con-

constant, and fill them with spirituall fortitude and magnanimitic.

By *this Bread* and *this Cuppe*, the Apostle meaneth sacramentall bread and wine: that bread and wine, which is appointed and set apart to be the sacrament, the signe and seale of the body and blood of Christ, and to bee receiued of the Church, in memoriall of his bloody death, for the redemption of the Church. This shall suffice for the explication of these words.

The Doctrines, which remaine to bee collected from them, and to bee propounded, are especially *two*.

## CHAP. 20.

Doct. 6.

FIRST, I conclude out of these wordes of PAUL, that they, which eate the bread, ought also to drinke of the cup in the Supper of the Lord; bee they what they may be, Ministers or others, men or women, of what state, place, or countrey soeuer, without exception of any; prouided alwayes, that they bee baptized, and do prepare, prooue and approoue themselues as hath beene heretofore deliuered. The Apostle expressely saith; *let him eat of this bread, and drinke of this cuppe.* Hee will haue them to drinke as well as to eate. Secondly, the Greeke word, which in the beginning of the verse, is translated *Man*, is commune

mune to both Sexes, signifying women as well as men. Thirdly, the Apostles writeth to all Christians in *Corinth*, and reprocueth the vnworthy receiuing of many, and prescribeth a remedie to them all. But the greater number were of the Laity or people, and not ministers: it was not a church consisting wholly of Pastors, or Prælates and Ministers. Therefore not onely Ministers, but others also, whether men or women, may receiue the wine as well as the bread, and the bread as well as the wine. Yea, when they doe receiue the one, they must receiue the other: not one onely, but both. For so they are commanded. Christ saith. *Take, eate, drinke yee al of it.* And according to his commandement, *They All*

Mat. 16. 27

Mar. 14. 23

M 3

dranke

*dranke of it.* Fourthly, Christ instituted an *entire* Sacrament consisting of two signes, kindes, or parts; to wit, *bread* and *wine*: and according to Christs Institution, our Apostle prescribeth the receiuing therof vnder both kinds. But it is horrible rebellion to repeale & impugne the ordinances of Christ, & no small sin not to follow so great an Apostle in that wherein he followeth his Lord; but to disobey his prescript and precept, giuen vnto vs by Gods speciall inspiratiō. Fifthly, the new Testament, remission of sins, and the commemoration of Christes death, doth belong not onely to Ministers, but to Laye men, and women also: why then should they not be partakers of the cup, or the wine in the cup, seeing it  
is



is a signe and pledge of the newe Testament, & of his blood which was shed for the remission of the finnes of many and doth notably resemble the effusion thereof vpon the Crosse? Sixtly, it was the \*custome of the ancient Church to minister and receiue both the elements. *Chrysostome* saith; *Non est apud nos ut in lege veteri, ubi alia partes ex<sup>b</sup> victimis dabantur Sacerdotibus, alia vero cedebant offerentibus: sed nobis Omnibus idem Christi corpus proponitur atque idem poculum: Vnto vs All is proposed the same body of Christ, and the same Cuppe. Ignatius, saith to the Philadelphians; One bread is broken to All* Καὶ ἐν ποτήριον τοῖς ὅλοις διανεμηθὲν, & one cup was distributed to All. *Gelasius* saith, that the Diuision of one and the same mysterie cannot be made (*sine grandi sacrilegio*)

M 4

Luk. 22.20  
Marth. 26.  
38.

\*Comm-  
nivating  
vnder both  
kindes, was  
in the  
Church

1300. years  
The Cuppe  
was first (by  
publike de-  
cree) taken  
from the  
people in  
the counsell  
of Con-  
stance,

1484.  
b. 1. 8.  
c. 1.  
Cor. 11.

*Licet Chri-  
stus suis  
discipulis  
administra-  
uerit sub  
vtraque pa-  
nis & vini  
specie &c.*

*sacrilegio) without great sacrilege.*  
And the Council of *Constance*,  
(though it took the Cup away)  
cōfesseth plainly that the Com-  
munion vnder one kind, was nei-  
ther instituted by Christ, nor v-  
sed in the Primitiue Church.  
Therefore the Church of *Rome*  
committeth sacrilege in rob-  
bing the people of the cup, and  
sheweth herselfe to be of a rebel-  
lious, arrogant, & refractary spi-  
rit (ill becomming a loyall and obe-  
ient wife) in ouerthwarting and  
crossing the holy ordinance of  
Christ and the practise of the an-  
cient Church. Therefore let vs  
heerein giue eare to him that  
saith; *Come out of her my people, Reu.*  
18.4 Her argumēts are very fee-  
ble and ridiculous, and cannot a-  
bide the touchstone of sound  
reason,

reason, and the sun-light of the Lord. False Wares are not for light shops: and a true Touchstone will discerie copper.

## CHAP. 21.

SEcondly, in that the Apostle saith, let him *eat* of this *bread*, and *drinke* of this *Cup*, I conclude that the Bread and Wine in the Sacrament, are not turned into the very body and blood of Christ, but doe still remaine, as they were before, as touching their nature and substance; being changed onely in respect of their vse, for somuch as they are now consecrated to signifie and scale vnto vs the body and blood of Christ, yea, *whole* Christ with all his benefits. For the confirmati-  
on

Doct. 7.

on of this conclusion, wee haue first (besides this) other expresse phrases of Scripture: secondly, other arguments grounded vpon the word, and vpon good reason: thirdly, the iudgement of the *Primitive Church* for many hundred yeares together after Christ.

For the first, *Paul* saith; *The cup of blessing which wee blesse, is it not the Communion of the blood of Christ? The bread which we breake, is it not the Communion of the body of Christ? For we that are many, are one bread and one body, because we are all partakers of one bread, 1. Cor. 10. 16. 17.* And againe, *As often as yee shall eat this Bread and drinke of this Cup, ye shew the Lordes death till hee come. Wherefore, whosoever shall eat this Bread, and drinke the Cup of the Lord unworthily, shall be guiltie of the body*  
dy

dy and blood of the Lord. 1. Cor. 17. 26, 27. Here is not a word of any *transubstantiating*, or turning the bread and wine, into the substantiall and true body and blood of our Lord, but a plaine distinction made betwixt the signes and the things signified without annihilation or corporall alteration. And *Christ* himselfe, saith at his last Supper, after that he had blessed the cup; *I will not drinke hencefoorth of this fruite of the vine, &c.*

Matth. 26.  
29.

By which it is euident, that hee and his disciples dranke *true wine*. It is true (I confesse) that *Christ* saith expressely, *This is my body*: but without doubt his meaning was not, that the bread was truly turned into his body. For first, it were very absurde to imagine, that *Christ* did eate his owne body:

Matth. 26.  
26.

*Christ's body* is three-fold: naturall, mytticall, and Sacramental.

Now the  
bread is his  
sacramen-  
tall bodie,  
that is, the  
Sacrament,  
the signe  
and seale  
his bodie:  
and the  
word (*1.*)  
is as much  
as signifieth  
as in *Luke*  
*8. 21.*  
*8. 21.*  
*8. 21.*

*8. 21.*  
*8. 21.*  
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*8. 21.*  
*8. 21.*

die: and therefore also as absurde  
to say that the disciples did eate  
it. For he and they did eat of one  
thing. Secondly, there are other  
places of the Scripture like vnto  
this, which shew that his speech  
was not proper, but figuratiue:  
and it is strange that they, which  
stand so much vpon figures, could  
perceiue none heere. *Gen. 17. 10.*  
*Circumcision is the Couenant*, that is,  
a *signe* of the couenant. *Ex. 12. 11.*  
*The Lambe is the Lordes Passeouer*,  
that is, a *signe* and *pledge* thereof.  
*1. Cor. 10. 4.* *The rocke was Christ*,  
that is, a *signe* of Christ. Thirdly,  
wee must needes vnderstand a fi-  
gure in the word *Cup*: and a figure  
is granted of all, euen of the Ad-  
uersaries of this doctrine; where-  
fore then should it sound against  
reason to hold that speech to bee  
vnder-

vnderstood by a figure?

For the second : It is against common sense, that Christs bodie, which is finite and circumscribable, should bee in so many places together so farre distant one from an other : and that accidents should remaine without a subiect, as if the whitenesse of the snow should continue, when the snow it selfe is melted. It is true indeed that the power of God is great : but yet hee neither doth, nor wil doe, whatsoeuer he is able by his power for to doe. He can of stones make children vnto *Abraham* : hee can consume the world at one instant, but hee doth not, neither will doe. And againe : there are some things which God cannot doe. He cannot lie, he cannot deny himselfe.  
he



Act. 3. 27.

hee cannot breake his promise,  
and goe against his word. Hee  
hath said that the *heaven must con-  
taine Christ, till the time that al things  
be restored*: therefore he shall bee  
there aboue, & is not here below.  
Yea further, God cannot make  
one thing to be, & not to be at one  
instant. He cannot make the aire  
to be wholly both fire and water  
at one moment. God cannot  
make the body of Christ to bee  
both a true bodie, and not a true  
bodie, circumscribed & not cir-  
cumscribed to haue dimensions,  
and to bee without dimensions:  
to bee in heauen, and vpon the  
earth also in a thousand distinct  
places at one and the same Arti-  
cle of time, and to be as long, as  
broad, and as thicke in a peece of  
bread as it was, when it hanged  
vpon

vpon the Crosse.

Secondly, wee beleeeue that Christes bodie was conceiued in the wombe of the Virgine *Marie*, therefore sure it is not made of Bakers bread.

Thirdly, the nature of a Sacrament requireth that there should be an outward, visible, and *corporall* signe, as well as an inward, and spirituall thing signified: but the doctrine of Transubstantiation doth ouerthrow the signe.

Fourthly, if wee allow of transubstantiation, wee shall not receiue the body, that was deliue-red to death for vs: but some other thing, which an houre before was not a bodie, but plaine bread.

Fiftly, when a *Mouſe* eateth hallowed bread, what eates she?  
doth

doth shee eate the shadow, the  
shape and likenesse of bread? For  
those *Alchemists* hold, that the *sub-  
stance* of the bread is gone. Now  
it were absurd to say, that a *mouse*  
could feed vpon naked accidents  
or mere colours. What thē doth  
she eate? the body of *Christ*? How  
absurde and impious were it to  
imagine? It remaineth therefore  
that the substance of the bread  
doth still continue. If the bread  
after Consecration bee burnt  
to ashes, and the wine cast into  
the fire, whence come the ashes?  
And whence is the smoke & hiz-  
zing? Surely they cannot come of  
mere accidents, as shape, colour,  
dimensions, &c. Therefore it is  
safest to hold the continuance of  
the Elements, as touching their  
substance. For the third, we haue  
here-

herein also the consent of the ancient Church. Ambrose saith, that the signes are the same (*Quæ erant*) which they were. *De sacra. l. 4. c. 4.*

Theoderet saith, that those mysticall signes do not goe from their nature after consecration: *Post sanctificationē nō recedūt a natura sua. Dia. 2.*

Gelasius saith, that the signes remaine in the propertie of their owne nature, *Gelas. contra. Eutyc.*

Augustine saith, we cannot with the hand touch Christ sitting in the heauens but by faith we can touch and apprehend him. *In Ioh. Tract. 1.*

Irenæus saith, that a Sacrament requireth two things: the one earthly and the other heavenly.

Walefridus saith, that Christ deliuered the Sacraments (or signes and scales) of his body and blood to his disciples (*In panis & vini substantia*) in the substance of bread & wine. *cap. 16.*

And because many stand vpon the bare words of Christ, sayings *This is my body*, & will admit no exposition but the literall, acknowledging no figure in them, let vs obserue the iudgement of two or three ancient Doctours.

*Augustine* saith, that the Lord stucke not to say, *This is my body*, in so much as hee did giue the signe of his body *Contra Adimant. c. 12.*

*Cyprian* saith, that the Sacramēts haue the names of those things, which they signifie. *Epist. 102. ad Euod.*

*Chrysostome* saith, that the bread after consecratiō is counted worthy of the name of the Lords bodie, *Etiam si natura panis in ipso permanſit*, although it haue the nature of bread still remaining in it. *Epist. ad. Caesar. Monach.*

*Theodoretus* saith, that the Lord hath honored those visible signes with

with the name of his body and blood, *ἢ μεταβαλὼν* not altering their nature, but adiecting grace vnto nature. Now that grace, which is added to their nature, is in that those outward elemēts are made Sacraments, or outward meanes and instruments of Gods spirit, for the confirmation, conseruation & augmentation of the Communion of Christ in vs, & signes and seales of the loue of God vnto vs in Christ. And whereas the ancient and orthodoxall Fathers doe vse the wordes of *Conuersion*, *mutation* & *transfusion*, when they speake of the sacrament, we must know that they vnderstā a chāge or alteration in respect of *vse*, and not of *substance*. And albeit, *Cyprian* say, that the bread is *natura mutatus* changed as touching the nature of it, yet hee meaneth

onely that it is changed in the Sacrament, in regard of the naturall and common vse thereof (being set apart and sanctified to signifie the body of our Lord) and not in respect of the naturall substance and essence: and therefore in the same place he saith it is not *effigie mutatus* changed in shape and likenesse. Now *Cyprian* neuer was acquainted with that learning, which maketh accidents to subsist without their subiect. For the old learning, which was in his time and long before, was (that *Accidentis esse est in esse, & that Sublato subiecto tollitur accidens*) that no accident, no shape or fashion could continue without the thing wherein it doth subsist, and on which it doth depend. For to say otherwise, were as if a mā should say, that the rednesse of the face can



can continue, when the face is quite defaced and consumed: or that the colours of the rainbow may remaine, when the cloud is vanished & dissolued. It may bee then demāded, why christ should rather say, *This is my body*, then *this* (that is, *this bread*) *signifieth my body*? I answere, that hee vsed that speech, because it was his pleasure to declare more expressely, that the bread is not set before vs to be considered as it is in it selfe; that is, as it is bread, but that wee ought to behold and lay hold vpon that with the eye & hand of a liuely faith, which is represented & signified by the bread, as if the bread were not the signe thereof, but the thing it selfe, which is signified by it.

And albeit we deny both *transubstantiatio*, that is to say, that the bread

bread & wine are turned into the body and blood of Christ, & that he is bodily present *in, with, under, or about* the elements, yet we hold & teach, that he is truly & really present, and not absent from his Supper: but marke how. Not bodily, for his bodie is in heauen, & there shall continue till he come vnto iudgement. How then? I answer. Christ is present in respect of his grace, power, ~~power~~ maiestie and operation, communicating himselfe & all his merits to vs truly, but spiritually, and lifting vp our hearts vnto himself into the very heauens, that there we might behold him (that was our sacrifice of reconciliation) in his coelestiall sanctuarie, and feed vpon him with a liuely faith. In one word, hee is present in respect of our faith, which ioyneth things that  
are

are far distant in place one from another. We do not therefore denie the reall and true presence of Christ, but wee doe onely denie that hee is present in a bodily manner.

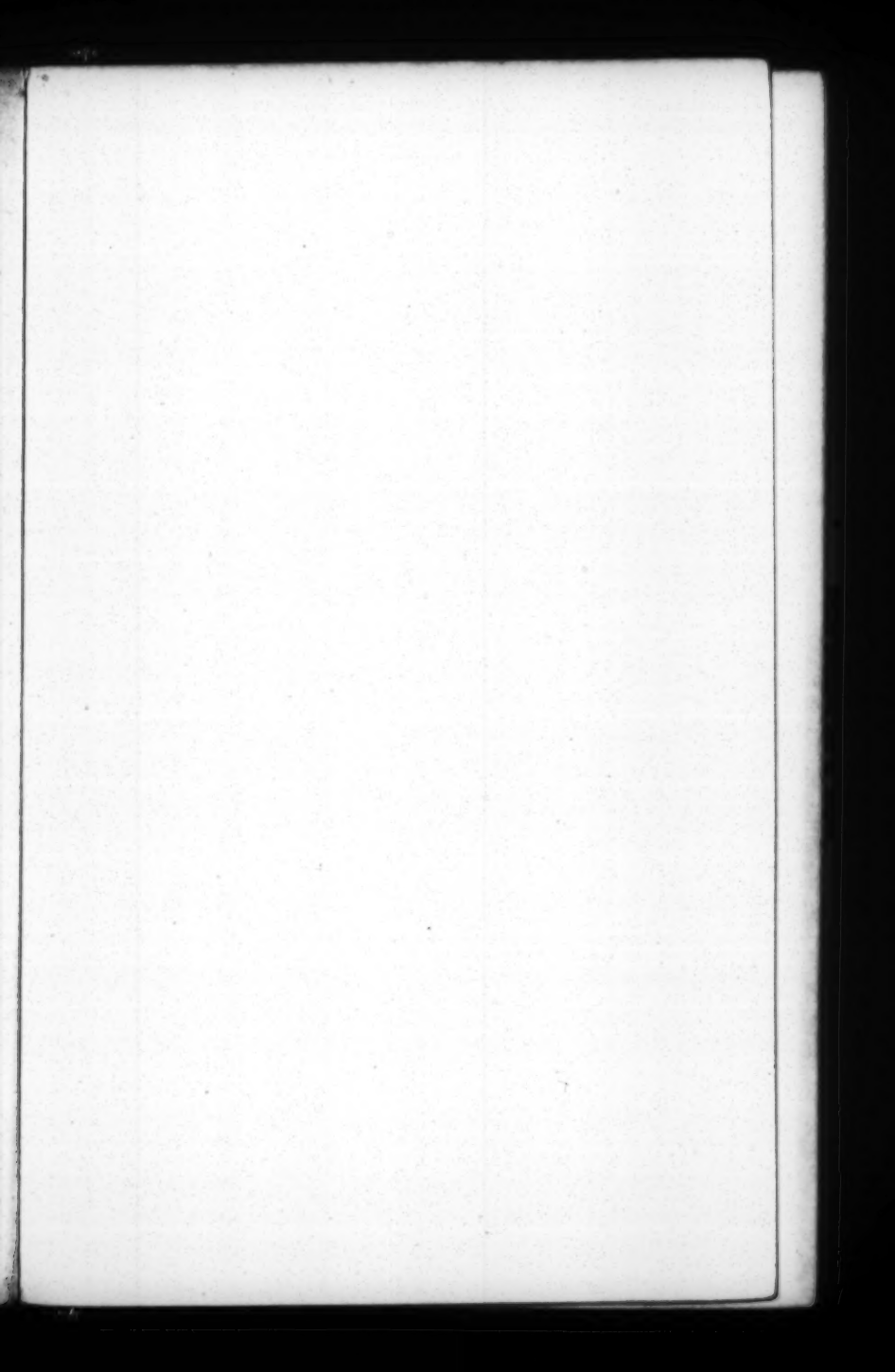
The consideration of these things, serueth to condemne the doctrine of the Church of *Rome*, which teacheth that the elements after the words of consecration, are truely turned into the body and blood of Christ: so, as that nothing remaineth of the Elements at all, sauing naked and mere accidents, which are perceived by seeing, tasting, and touching. And according to this her doctrine she squareth out her practise; persecuting with fire and savor, with sword and word, those that will not subscribe vnto it: and yet there is no footing for

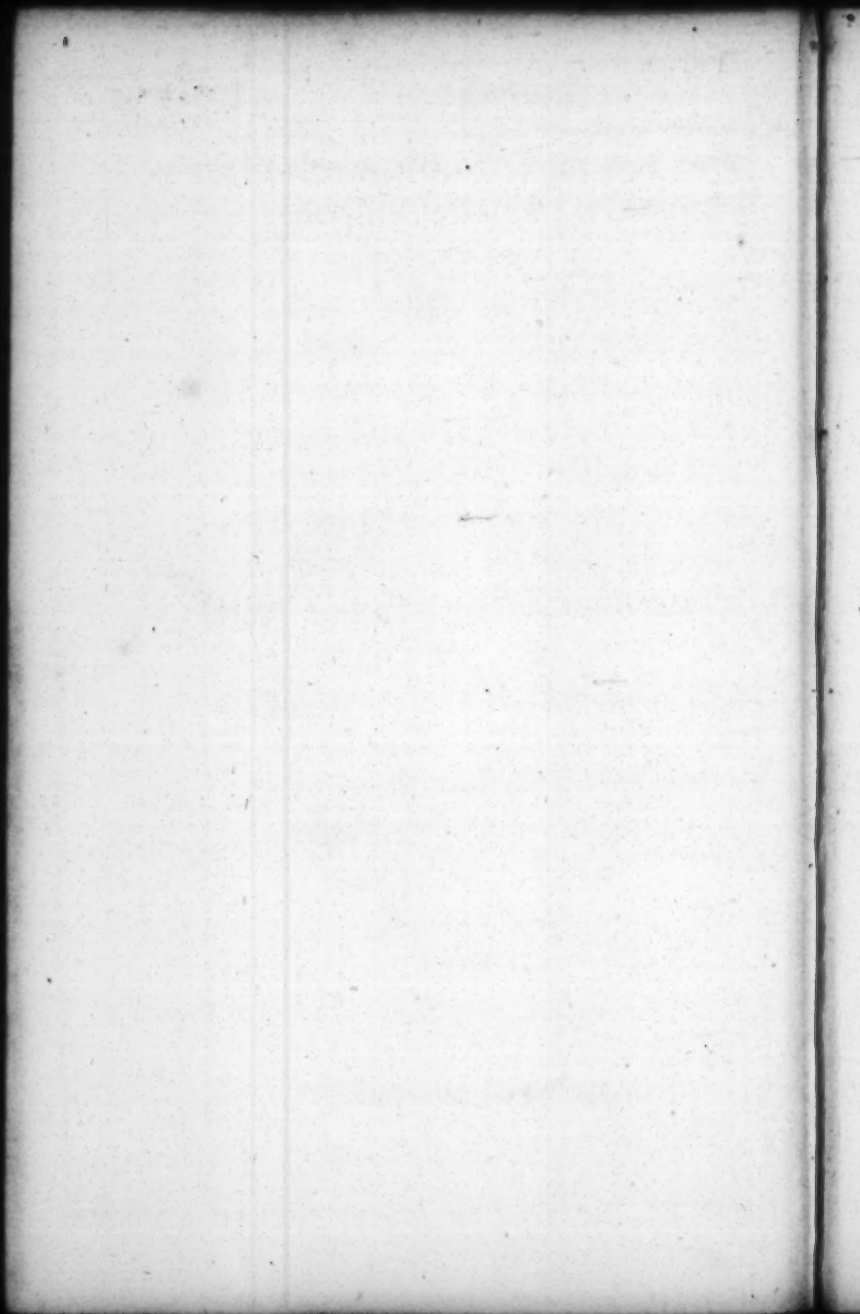
it in the word of God; not one sentence nor syllable, which upholds or fauours it.

Let vs therefore detest and accurse it, and let vs desire the Lord of his mercie to open their eyes that hold it; daily increasing the number of true Christians, and weakening the kingdome of *Antichrist*, that the *Gospell* may flourish, and that the Kingdome of *Christ* may bee enlarged to the consolation of the faithfull; and glory of God; vnto whom, *Father, Sonne, and Holy Ghost*, be rendered all honor, laud and power, for euer and euer.

Amen.

*Trin-vni Deo gloria.*





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